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A SMALLER GRAMMAR

OF

THE GREEK LANGUAGE.

ABRIDGED FROM THE LARGER GRAMMAR OF

DR. GEORGE CURTIUS,

PROFESSOR IN THE UNIVERSITY OF LEIPZIG.

For the Use of the Middle and Lower Forms in Schools.

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Uniform with the present Work.

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A SMALLER GREEK GRAMMAR.

PART I.—ETYMOLOGY.

CHAP. I.—THE GREEK CHARACTERS.

A.—*Letters.*

§ 1. The Greek letters are the following:—

Large Character.	Small Character.	Name.	Pronunciation.
Α	α	Alpha	ă (short or long)
Β	β	Beta	b
Γ	γ	Gamma	g
Δ	δ	Delta	d
Ε	ε	Epsīlon	ĕ (only short)
Ζ	ζ	Zeta	z
Η	η	Eta	ē (only long)
Θ	θ	Theta	th
Ι	ι	Iota	ĭ (short or long)
Κ	κ	Kappa	k
Λ	λ	Lambda	l
Μ	μ	Mu	m
Ν	ν	Nu	n
Ξ	ξ	Xi	x
Ο	ο	Omīkron	ŏ (only short)
Π	π	Pi	p
Ρ	ρ	Rho	r
Σ	σ ς	Sigma	s
Τ	τ	Tau	t
Υ	υ	Upsīlon	ŭ (short or long)
Φ	φ	Phi	ph
Χ	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Oměga	ō (only long)

§ 2. For ε there is a double sign in the small character: σ at the beginning and in the middle, and ς at the end, of a word. Hence, *σύν, σείω, ἦσαν,* but *πόνος, κέρας.* In compound words ς may also stand at the end of the first word in the compound: *προς-έρχομαι, δύς-βατος.*

§ 3. All Greek letters are always pronounced alike. But γ before γ, κ, χ, or ξ is pronounced *ng.* Hence in Latin it is represented by *n: τέγγω* is pronounced *tengo; συγκαλῶ, syngkālo; λόγχη, longchē; φόρμιγξ, phorminx.*

§ 4. The diphthongs *αι* and *ει* are both pronounced as *ei* in *height; οι* as *oy* in *boy; αυ,* as *aw* in *law; ου,* as *ow* in *bow; υι,* as *wy* in *why* (hwy); *ευ* and *ηυ,* as *ew* in *new.* The iota subscriptum (*underwritten*) is not pronounced in *ᾳ, ῃ, ῳ.* It is not written under, but after, capitals, as *Αι, Ηι, Ωι,* but still remains unpronounced.

§ 5. When two vowels, usually pronounced together, are to be pronounced separately, the latter has over it a diaeresis (=*separation*): thus *παΐς* is pronounced *pa-is; ἄϋπνος, a-upnos.*

B.—*Other Characters.*

§ 6. Besides the letters, the Greek language has also the sign ', which is placed over the initial vowel to which it belongs, and represents the *h: ἕξ* is pronounced *hex; ἅπαξ, hapax.* This sign is called *spiritus asper,* "rough breathing."

§ 7. The Greeks also mark those initial vowels which have not this breathing with the sign ᾽ *i. e.,* the *spiritus lenis,* "gentle breathing." This sound indicates only the raising of the voice which is necessary for the pronunciation of a vowel when no consonant precedes: *ἐκ* is pronounced *ek; ἄγω, ago.*

§ 8. In diphthongs the breathing stands over the second vowel: *οὗτος=howtos; εἶδον=eidon.* But when

the first vowel is in large character, the breathing stands before it: Ἄιδης=*Hades*; Ὠιδή=*Odē*.

§ 9. Every initial ρ has the spiritus asper over it: ῥαψῳδός, ῥεῦμα: hence in Latin, *rhapsodus*, *rheuma*. When two ρ's come together in a word, ' is usually placed over the first, and ῾ over the second: Πύῤῥος=*Pyrrhus*; Καλλιῤῥόη=*Callirrhoe*.

§ 10. The sign ¯ over a vowel denotes that the vowel is long, ˘ that it is short, and ˉ that it is sometimes one, sometimes the other. In Greek they are used only with the vowels *a*, *ι*, *υ*, since *ε*, *η*, *ο*, *ω* are distinguished by their form.

§ 11. The sign ' at the junction of two words indicates the omission of a vowel or diphthong, and is then called an *apostrophe*: παρ' ἐκείνῳ for παρὰ ἐκείνῳ, *with that one*; μὴ 'γώ for μὴ ἐγώ (*ne ego*).

§ 12. The same sign has the name *coronis* when it stands over the junction of two words contracted into one: κἀγαθός for καὶ ἀγαθός, *and good*. It indicates that a contraction of two words has taken place, and, like the breathing, stands over the second vowel of a diphthong; ταὐτό for τὸ αὐτό, *the same*.

C.—*Accents.*

§ 13. The Greeks also indicate the tone or ACCENT of words. The sign ´ over a vowel is called the *acute accent*, that is, the sharp or *raised* tone: λόγος, τούτων, παρά, ἕτερος. The syllable thus marked must be raised above the rest.

A word having the acute accent upon the last syllable is called *oxytone*: παρά, εἰπέ, βασιλεύς.

A word having the acute accent upon the last but one is called *paroxytone*: λέγω, φαίνω.

A word having the acute accent upon the last but two is called *properoxytone*: λέγεται, εἴπετε.

§ 14. The sign ` over a vowel is called the *grave accent*. It indicates a *low* tone, that is, that a syllable is not raised in tone. Thus in *ἀπόβαινε*, the last two might have the grave accent. The marking of them, however, would be superfluous, the absence of the acute being a sufficient guide. All words without an accent on the final syllable are called *barytone*: *λέγω, ἕτερος*.

§ 15. The sign `, however, also denotes a subdued acute, and occupies the place of an acute in every oxytone not immediately followed by a pause: *ἀπό, from*, but *ἀπὸ τούτου, from this*; *βασιλεύς, a king*, but *βασιλεὺς ἐγένετο, he became king*. Oxytones, therefore, retain their accent unchanged only at the end of a sentence.

§ 16. The sign ^ over a vowel is called the *circumflex accent*, from its shape. The circumflex is a combination of the acute and the grave ^.

A word having a circumflex on the last syllable is called *perispomenon*: *ἀγαθοῖς, σκιᾶς*.

A word having a circumflex on the last syllable but one is called *properispomenon*: *φεῦγε, βῆτε*.

§ 17. In diphthongs the accent, like the breathing (§ 8), is put over the second vowel: *φεύγει, τοῦτο*.

Obs.—When the circumflex accent and the breathing meet upon the same vowel the accent is placed over the breathing: *οὗτος, ἦθος, Ὦτος*. The acute, in a similar case, stands to the right of the breathing: *ἄγε, ἔρχομαι, Ἴων*.

D.—*Punctuation.*

§ 18. For the purpose of dividing sentences and periods the Greeks employ the comma and the full-point. For the sign of interrogation they use the semicolon: *τί εἶπας; what did you say?* For the colon or semicolon they place a point at the upper part of the line: *ἐρωτῶ ὑμᾶς· τί ἐποιήσατε; I ask you: what did you do? ἑσπέρα ἦν· τότε ἦλθεν ἄγγελος, it was evening; then a messenger came.*

Chap. II.—The Sounds.

A.—*The Vowels.*

§ 19. The Greek language, like the Latin, has five vowels, of which the first four are like the Latin, *a*, *e*, *o*, *i*. But instead of the Latin *u*, the Greeks have *υ* (pronounced nearly like the French *u* and the German *ü*).

§ 20. The vowels, apart from the distinction of long and short, are divided into two classes—the *hard* and the *soft* vowels: *α*, *ε*, *η*, *ο*, *ω* are hard; *υ*, *ι*, soft.

§ 21. From the union of *hard* and *soft* vowels together arise *diphthongs* (*δίφθογγοι*, i. e., double-sounds). They are:—

αυ from *α* and *υ*.		*ου* from *ο* and *υ*.	
αι „ *α* „ *ι*.		*οι* „ *ο* „ *ι*.	
ευ „ *ε* „ *υ*.		*ηυ* „ *η* „ *υ*.	
ει „ *ε* „ *ι*.			

§ 22. The union of *long hard* vowels with *ι* produces the *spurious* diphthongs, *ᾳ*, *ῃ*, *ῳ*, in which the underwritten *ι* is not heard. (Comp. § 4.)

§ 23. The Greek language also combines *υ* with *ι*, but only before vowels: *μυῖα*, *a fly*.

B.—*The Consonants.*

§ 24. The consonants are divided:

I. According to the *organ* by which they are produced, into:—

1. Gutturals (throat-sounds) *κ*, *γ*, *χ*.
2. Dentals (teeth-sounds) *τ*, *δ*, *θ*, *ν*, *λ*, *ρ*, *σ*.
3. Labials (lip-sounds) *π*, *β*, *φ*, *μ*.

II. According to their *power*, that is, whether they can be pronounced with or without a vowel, into:—

1. MUTES (mutae):—

(*a.*) *hard* (tenues) κ, τ, π.
(*b.*) *soft* (mediae) γ, δ, β.
(*c.*) *aspirated* (aspiratae) χ, θ, φ.

Obs.—The aspirated consonants contain each a *hard* consonant with the rough breathing, χ therefore =κ῾ (kh); θ=τ῾ (th); φ=π῾ (ph).

2. VOCALS (semivocales):—

(*a.*) *Liquids* (liquidae) λ, ρ.
(*b.*) *Nasals* (nasales) γ, ν, μ.
(γ before gutturals, § 3.)
(*c.*) *Sibilant* (sibilans) σ (ς).

§ 25. The *double consonants* belong to both kinds: ψ, ζ: for ξ=κσ, ψ=πσ, ζ=δ with a soft sibilant.

Obs.—κσ only occurs in compounds with ἐκ: ἐκσώζω, *I rescue.*

CHAP. III.—DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

§ 26. Inflexion is the change which nouns, pronouns and verbs undergo, to indicate their relation in a sentence.

A distinction must be made in inflexion between *Stem* and *Termination.* Stem is the fixed part, Termination the changeable part which is appended to the Stem to indicate the different relations.

The inflexion of nouns and pronouns is called *Declension.*

Obs.—Great care must be taken not to confound the Stem and the Nominative case. The Nominative is itself a case-form, often quite different from the Stem. Thus the Nominative of the Stem πραγμαr *is* πρᾶγμα, *thing:* λόγος, *speech,* is the Nominative of the Stem λογο, which appears, for example, in the compound word λογο-γράφο-ς, *a writer of speeches.**

* The Stem will always be left unaccented.

§ 27. The Greeks distinguish in the Declension:

1. *Three Numbers:* the *Singular* for one, the *Dual* for two, the *Plural* for several.

2. *Five Cases:* Nominative, Genitive, Dative, Accusative, Vocative. The Dual has only two case-forms, one for the Nom., Acc., and Voc., the other for the Gen. and Dat. In the Plur. the Voc. is always like the Nom.

3. *Three Genders:* Masculine, Feminine, Neuter.

Obs.—Rules for Gender.

Besides the rule founded in the nature of things, that the designations of male persons are masculine, those of females feminine, the following rules are to be observed:

1. The names of *rivers* and *winds* (gods of rivers and winds) and *months* are *masculine:* ὁ Εὐρώτας, *the river Eurotas;* ὁ Ζέφῠρος, *the west wind;* ὁ Ἑκατομβαιών, *the month Hecatombaeon.*

2. The names of *trees, lands, islands,* and *most cities,* are *feminine:* ἡ δρῦς, *the oak;* ἡ Ἀρκαδία, *Arcadia;* ἡ Λέσβος, *the island of Lesbos;* ἡ Κολοφών, *the city of Colophon.* Most *abstract* substantives also, *i. e.* those which denote a condition, relation, act or property, are feminine: ἡ ἐλπίς, *hope;* ἡ νίκη, *victory;* ἡ δικαιοσύνη, *righteousness;* ἡ ταχυτής, *quickness.*

3. Many names of *fruits* are *neuter:* τὸ σῦκον, *the fig;* most diminutives also both of masculine and feminine words: τὸ γερόντιον dimin. of ὁ γέρων, *the old man;* τὸ γύναιον dimin. of ἡ γυνή, *the woman.* Further, every name and word, which is adduced merely as a word: τὸ ἄνθρωπος, *the name "man;"* τὸ δικαιοσύνη, *the idea of "righteousness;"* and the names of the letters, τὸ ἄλφα, τὸ σῖγμα.

4. In *Declension* the Neuter may be distinguished from the Masculine and Feminine, for all Neuters have

a) no Accusative or Vocative distinct from the Nom.

b) no ς as case-sign of the Nom. Sing.

c) the ending ᾰ in Nom. Acc. and Voc. Pl.

§ 28. The Greek language, like the English, employs the definite *Article.* The forms of the Article are the following:

	Masc.	Fem.	Neut.	
Singular.				
Nom.	ὁ	ἡ	τό	*the*
Gen.	τοῦ	τῆς	τοῦ	*of the*
Dat.	τῷ	τῇ	τῷ	*to the*
Acc.	τόν	τήν	τό	*the*
Dual.				
N. A. V.	τώ	τά *or* τώ	τώ	*the*
G. D.	τοῖν	ταῖν *or* τοῖν	τοῖν	*of* or *to the*
Plural.				
Nom.	οἱ	αἱ	τά	*the*
Gen.	τῶν	τῶν	τῶν	*of the*
Dat.	τοῖς	ταῖς	τοῖς	*to the*
Acc.	τούς	τάς	τά	*the*

§ 29. There are *Three Declensions*, divided according to the ending of the Stems:—

1. the *First Declension* which comprehends the Stems ending in *a*.

2. the *Second Declension*, which comprehends the Stems ending in *o*.

3. the *Third Declension*, which comprehends the Stems ending in consonants, in the soft vowels *ι*, *υ* in diphthongs, and a small number of Stems in *o*.

Chap. IV.—The First Declension.

§ 30. The First Declension comprehends those words, whose Stems end in *a*. In certain cases, however, this *a* becomes *η*.

§ 31. The First Declension contains only *Masculines* and *Feminines*. The two genders are most easily distinguished in the Nom. Sing., in which the masculines take ς, the feminines no case-ending. Hence the terminations of the Nom. Sing. are in the feminine *α*, *η*, in the masculine *ας*, *ης*.

§ 32. 1. *Feminines.*

Examples. Stems.	χώρα, *land* χωρα	γλῶσσα, *tongue* γλωσσα	τιμή, *honour* τῑμα
Singular.			
Nom.	χώρᾱ	γλῶσσᾰ	τιμή
Gen.	χώρᾱς	γλώσσης	τιμῆς
Dat.	χώρᾳ	γλώσσῃ	τιμῇ
Acc.	χώρᾱ-ν	γλῶσσᾰ-ν	τιμή-ν
Voc.	χώρᾱ	γλῶσσᾰ	τιμή
Dual.			
N. A. V.	χώρᾱ	γλώσσᾱ	τιμᾱ́
G. D.	χώραιν	γλώσσαιν	τιμαῖν
Plural.			
Nom.	χῶραι	γλῶσσαι	τιμαί
Gen.	χωρῶν	γλωσσῶν	τιμῶν
Dat.	χώραις	γλώσσαις	τιμαῖς
Acc.	χώρᾱς	γλώσσᾱς	τιμᾱ́ς
Voc.	χῶραι	γλῶσσαι	τιμαί

Examples for Declension.

θεά, *goddess*	δόξα, *opinion*	γῆ, *earth*
σκιά, *shadow*	πύλη, *gate*	γνώμη, *opinion*
βία, *force*		

Obs. 1.—The following rules are to be observed in forming the cases from the Nom. Sing.:

a) If the Nom. Sing. ends in η, this letter remains throughout the Sing.: δίκη, *justice*, δίκης, δίκῃ, δίκην, δίκη.

b) If the Nom. Sing. ends in *a*, this letter remains *always* in the *Acc.* and *Voc.*: ἄμαξα, ἄμαξαν.

c) If the Nom. Sing. ends in *a*, this letter remains *also* in the *Gen.* and *Dat.* when preceded by a *vowel* or ρ: Nom. Sing. σοφίᾱ, *wisdom*, Gen. σοφίᾱς; Nom. Sing. στοά, *colonnade*, Dat. στοᾷ: also in some proper names with long *a*: Nom. Sing. Λήδᾱ, Gen. Λήδᾱς, and in μνᾶ (contracted from μνάα), Gen. μνᾶς.

d) Otherwise *a* of Nom. Sing. becomes η in Gen. and Dat.: Nom. Sing. μοῦσα Gen. μούσης; Nom. Sing. δίαιτα Dat. διαίτῃ.

Obs. 2.—For the *quantity* of *a* in the Nom. and Acc. Sing., the general rule is: *a purum* (after vowels) and *a* after ρ is long, every other *a* is short: θεᾱ́, *goddess*; ἄμιλλᾰ, *fight*.

EXCEPTIONS.—The most important are the fem. designations in *-τρια* and *-εια*; *ψάλτριᾰ, female player*; *βασίλειᾰ, queen* (but *βασιλείᾱ, dominion*), and several words with diphthongs in the last syllable but one, as *σφαῖρᾰ, ball*, *εὔνοιᾰ, good-will*, *μοῖρᾰ, fate*.

Obs. 3.—The Gen. Pl. has the ending *ων*, which combines with the Stem *α* to form *άων*, contr. *ῶν*. This is the reason that the Gen. Pl. has the circumflex.

§ 33. 2. *Masculines.*

Examples. Stems.	*νεᾱνίᾱς, youth* *νεᾱνια*	*πολίτης, citizen* *πολῖτα*	Ἑρμῆς, *god Hermes* Ἑρμη (from Ἑρμεα)
Singular.			
Nom.	*νεᾱνίᾱ-ς*	*πολίτη-ς*	Ἑρμῆ-ς
Gen.	*νεᾱνίου*	*πολίτου*	Ἑρμοῦ
Dat.	*νεᾱνίᾳ*	*πολίτῃ*	Ἑρμῇ
Acc.	*νεᾱνίᾱ-ν*	*πολίτη-ν*	Ἑρμῆ-ν
Voc.	*νεᾱνίᾱ*	*πολῖτα*	Ἑρμῆ
Dual.			
N. A. V.	*νεᾱνίᾱ*	*πολίτᾱ*	Ἑρμᾶ, *statues of Hermes*
G. D.	*νεᾱνίαιν*	*πολίταιν*	Ἑρμαῖν
Plural.			
Nom.	*νεᾱνίαι*	*πολῖται*	Ἑρμαῖ
Gen.	*νεᾱνιῶν*	*πολῖτῶν*	Ἑρμῶν
Dat.	*νεᾱνίαις*	*πολίταις*	Ἑρμαῖς
Acc.	*νεᾱνίᾱς*	*πολίτᾱς*	Ἑρμᾶς
Voc.	*νεᾱνίαι*	*πολῖται*	Ἑρμαῖ

Examples for Declension.

ταμίας, treasurer	*στρατιώτης, warrior*	*ἀδολέσχης, babbler*
Νικίας, *Nicias*	*παιδοτρίβης, wrestling-master*	Ἀλκιβιάδης
κριτής, judge		

Obs. 1.—Those words which in the Nom. Sing. end in *τη-ς*, names of peoples, and compound words, have *α* short in the Voc. Sing.: *πολῖτᾰ*, Πέρσᾰ (Nom. Sing. Πέρση-ς *Persian*), *γεωμέτρᾰ* (Nom. Sing. *γεωμέτρη-ς land-measurer*). All others have *η* in the Vocative: Κρονίδη (Nom. Sing. Κρονίδη-ς).

Obs. 2.—The Declension of the *Masculines* is distinguished from that of the Feminines—

1. in the Nom. Sing. by *ς* being added to the Stem
2. by the Gen. Sing. ending in *ου*.

Obs. 3.—The termination of the Gen. Sing. of the masculines is properly *-o*, which with the *a* of the Stem forms *-ao*; by weakening *a* to *ε* and contraction arises *ου*: *πολίτᾱο* (*πολιτεο*) *πολίτου*.

Obs. 4.—In the Dual and Plural the Declension of the Masculines is the same as that of the Feminines.

CHAP. V.—THE SECOND DECLENSION.

§ 34. The Second Declension comprehends those words whose Stems end in *o*, and a few whose Stems end in *ω* (§ 37).

§ 35. The Second Declension contains *Masculines* and *Neuters*, but only few *Feminines*.

The termination of the Masculines and Feminines in the Nom. Sing. is *o-ς*, that of Neuters *o-ν*.

The Masculines and Feminines are declined alike; the Neuters are distinguished from them only by—

1. The Nom. and Voc. Sing. taking the ending *ν*: *δῶρο-ν* (gift).

2. The Nom. Acc. and Voc. Pl. ending in *ᾰ*: *δῶρα*.

Examples.	*ὁ ἄνθρωπο-ς, man*	*ἡ ὁδό-ς, way*	*τὸ δῶρο-ν, gift*
Stems.	*ἀνθρωπο*	*ὁδο*	*δωρο*
Singular.			
Nom.	*ἄνθρωπο-ς*	*ὁδό-ς*	*δῶρο-ν*
Gen.	*ἀνθρώπου*	*ὁδοῦ*	*δώρου*
Dat.	*ἀνθρώπῳ*	*ὁδῷ*	*δώρῳ*
Acc.	*ἄνθρωπο-ν*	*ὁδό-ν*	*δῶρο-ν*
Voc.	*ἄνθρωπε*	*ὁδέ*	*δῶρο-ν*
Dual.			
N. A. V.	*ἀνθρώπω*	*ὁδώ*	*δώρω*
G. D.	*ἀνθρώποιν*	*ὁδοῖν*	*δώροιν*
Plural.			
Nom.	*ἄνθρωποι*	*ὁδοί*	*δῶρα*
Gen.	*ἀνθρώπων*	*ὁδῶν*	*δώρων*
Dat.	*ἀνθρώποις*	*ὁδοῖς*	*δώροις*
Acc.	*ἀνθρώπους*	*ὁδούς*	*δῶρα*
Voc.	*ἄνθρωποι*	*ὁδοί*	*δῶρα*

Examples for Declension.

θεός, God	*ποταμός, river*	*σῦκον, fig*
νόμος, law	*πόνος, trouble*	*μέτρον, measure*
κίνδυνος, danger	*βίος, life*	*ἱμάτιον, dress*
ταῦρος, bull	*θάνατος, death*	

Obs. 1.—The *Feminines* are partly known by the general rules already given (§ 27, *Obs.* 2): *ἡ φηγός, esculent oak; ἡ ἄμπελος, vine; ἡ νῆσος, island; ἡ ἤπειρος, continent,* Κόρινθος. The following also are feminine:—

a) The names of different kinds of *earth* and *stones*: *ψάμμος, sand; κόπρος, dung; γύψος, chalk; πλίνθος, brick; σποδός, ashes; ψῆφος, pebble; βάσανος, touch-stone.*

b) Different words for *way*: *ὁδός, κέλευθος, ἀτραπός, path: ἁμαξιτός, carriage-road.* In the same manner *ἡ τάφρος, dike;* but *ὁ στενωπός, narrow way.*

c) Words conveying the idea of a *cavity*: *χηλός, chest of drawers; γνάθος, jaw; κιβωτός, chest; σορός, coffin; ληνός, wine-vat; κάρδοπος, kneading-trough; κάμῖνος, oven.*

d) Several adjectives used as substantives: *ἡ διάμετρος* (supply *γραμμή, line*), *diameter; σύγκλητος* (supply *βουλή, Council*), *meeting of the Council.*

e) Single words: *βίβλος, book; ῥάβδος, staff; διάλεκτος, dialect; νόσος, disease; δρόσος, dew; δοκός, beam.* Many designations of personal beings are *common*: *ὁ θεός, god; ἡ θεός, goddess; ὁ ἄνθρωπος* and *ἡ ἄνθρωπος.*

Obs. 2.—The ending of the Gen. Sing. is -ο, which with the ο of the Stem is contracted into ου (comp. § 33, *Obs.* 3): *ἀνθρωπο-ο = ἀνθρώπου.*

Obs. 3.—The Nominative form is sometimes used instead of the Vocative form; the Vocative of *θεός* is always the same as the Nom.: *ὦ θεός, O God.*

Contracted Second Declension.

§ 36. Several words which have ε or ο before the last letter of the Stem may contract these vowels with the ο.

Examples. Stems.	ὁ νοῦ-ς, *sense* νοο		τὸ ὀστοῦν, *bone* ὀστεο	
Singular.				
Nom.	νόο-ς	νοῦς	ὀστέο-ν	ὀστοῦ-ν
Gen.	νόου	νοῦ	ὀστέου	ὀστοῦ
Dat.	νόῳ	νῷ	ὀστέῳ	ὀστῷ
Acc.	νόο-ν	νοῦ-ν	ὀστέο-ν	ὀστοῦ-ν
Voc.	νόε	νοῦ	ὀστέο-ν	ὀστοῦ-ν
Dual.				
N. A. V.	νόω	νώ	ὀστέω	ὀστώ
G. D.	νόοιν	νοῖν	ὀστέοιν	ὀστοῖν
Plural.				
Nom.	νόοι	νοῖ	ὀστέα	ὀστᾶ
Gen.	νόων	νῶν	ὀστέων	ὀστῶν
Dat.	νόοις	νοῖς	ὀστέοις	ὀστοῖς
Acc.	νόους	νοῦς	ὀστέα	ὀστᾶ
Voc.	νόοι	νοῖ	ὀστέα	ὀστᾶ

Examples for Declension.

πλοῦς, *voyage* ῥοῦς, *stream* ἀδελφιδοῦς, *brother's son*

Attic Second Declension.

§ 37. A small number of words, instead of *o* have *ω*. This *ω* at the end of the Stem goes through all the cases, but at the same time takes the case-endings as far as possible. This Declension is called the *Attic*.

Examples. Stems.	ὁ νεώ-ς, *temple* νεω	τὸ ἀνώγεω-ν, *upper room* ἀνωγεω
Singular.		
Nom.	νεώ-ς	ἀνώγεω-ν
Gen.	νεώ	ἀνώγεω
Dat.	νεῷ	ἀνώγεῳ
Acc.	νεώ-ν	ἀνώγεω-ν
Dual.		
N. A. V.	νεώ	ἀνώγεω
G. D.	νεῷν	ἀνώγεῳν
Plural.		
Nom.	νεῴ	ἀνώγεω
Gen.	νεῶν	ἀνώγεων
Dat.	νεῷς	ἀνώγεῳς
Acc.	νεώς	ἀνώγεω

Another example: κάλως, *rope*.

Obs.—Most of these words have ε before ω, and for -εω there also occurs the additional form -ᾱο: νεώ-ς, *temple*, together with νᾱό-ς.

§ 38. The First and Second Declensions have the following points in common:

1. the masculines have in the Nom. Sing. the ending -ς.
2. the masculines have in the Gen. Sing. the ending -ου.
3. all three genders have ι subscriptum with a long vowel in the Dat. Sing.
4. all three genders have -ν in the Acc. Sing.
5. all three genders have the Stem vowel lengthened in the Nom. Acc. and Voc. Dual.
6. all three genders affix -ιν to the Stem vowel in the Gen. and Dat. Dual.
7. all three genders have -ων in the Gen. Pl.
8. all three genders affix -ς with preceding ι to the Stem vowel in the Dat. Pl.
9. the masculines and feminines affix -ι to the Stem vowel in the Nom. Pl.
10. the masculines and feminines affix -ς (for νς) in the Acc. Pl., lengthening the Stem vowel to compensate for the ν dropped.

A difference therefore exists only in the formation of the Gen. Sing. of the feminines.

Chap. VI.—The Third Declension.

§ 39. The Third Declension comprehends all the Stems which end in *consonants*, the *soft vowels* ι and υ, or *diphthongs*, and a small number of Stems in ο (Nom. ω). The Stem is best recognised in the Gen. Sing., where what remains after rejecting the termination ος may generally be considered as the Stem; Gen. λέοντ-ος, St. λεοντ (Nom. λέων, *lion*), Gen. φύλακ-ος, St. φυλακ (Nom. φύλαξ, *guard*).

§ 40. The Third Declension comprehends all three genders.

The *Neuters* may be recognised by their having the Nom. and Acc. alike, and these cases in the Pl.

always with the ending *-a*: *σώματ-α* (St. *σωματ*, Nom. Sing. *σῶμα, body*).

Obs.—For determining the *gender* from the Stem the following are the most important rules:—

1) *Masculine* are the Stems in *ευ* (Nom. *εύ-ς*), *τηρ* (Nom. *τηρ*), *τορ* (Nom. *τωρ*), *ντ* (with Nom. *ς* or *ν* preceded by a long vowel), as well as most Stems in *ν* (of various Nominatives) with a preceding long vowel: St. *γραφευ*, Nom. *γραφεύς, writer*; St. and Nom. *σωτήρ, saviour*; St. *ῥητορ*, Nom. *ῥήτωρ, orator*; St. *λεοντ*, Nom. *λέων, lion, leo*; St. and Nom. *ἀγών, contest*.

2) *Feminine* are all Stems in *δ* (Nom. *-ῐς, -ᾰς*), most in *ι* (Nom. *-ι-ς*), those in *ο* (Nom. *-ω* or *-ω-ς*), and the names of qualities in *τητ* (Nom. *-τη-ς*): St. *ἐλπιδ*, Nom. *ἐλπίς, hope*; St. *πολι*, Nom. *πόλις, city*; St. *πειθο*, Nom. *πειθώ, persuasion*; St. *ἰσοτητ*, Nom. *ἰσότης, quality*.

3) *Neuter* are the Stems in *ματ* (Nom. *μα*), the substantive Stems in *ς* with Nom. *ος* or *ας*, those in *ι* or *ν* which append no *ς* in the Nominative, and those in *ρ* preceded by a short vowel in the Nom.: St. *σωματ*, Nom. *σῶμα, body*; St. *γενες*, Nom. *γένος, genus*; St. and Nom. *γῆρας, age*; St. and Nom. *σίνᾱπι, mustard*; St. and Nom. *ἄστυ, city*; St. and Nom. *ἦτορ, heart*.

§ 41. The endings of the consonant declension are the following:

	Masculines and *Feminines.*	*Neuters.*
Sing.		
Nom.	*ς* or compensation by lengthening	no ending
Gen.	*ος*	
Dat.	*ῐ*	
Acc.	*ᾰ* or *ν*	no ending
Voc.	no ending or as in the *Nom.*	,,
Dual.		
N. A. V.	*ε*	
G. D.	*οιν*	
Plur.		
Nom.	*ες*	*ᾰ*
Gen.	*ων*	
Dat.	*σι(ν)*	
Acc.	*ᾰς*	*ᾰ*
Voc. = *Nom.*	*ες*	*ᾰ*

§ 42. The Stems of the Third Declension are divided into three Classes with different subdivisions:

I. Consonant Stems.
1. Guttural and Labial Stems.
2. Dental Stems.
3. Liquid Stems.

II. Vowel Stems.
1. Soft-vowel Stems.
2. Diphthong Stems.
3. *o* Stems.

III. Elided Stems.
1. ς Stems.
2. τ Stems.
3. ν Stems.

I. Consonant Stems.

§ 43. 1. *Guttural and Labial Stems* in κ, χ, γ, π, φ, β.

Examples. Stems.	ὁ φύλαξ, *guard* φυλᾰκ	ἡ φλέψ, *vein* φλεβ
Singular.		
Nom. V.	φύλαξ	φλέψ
Gen.	φύλᾰκ-ος	φλεβ-ός
Dat.	φύλᾰκ-ῐ	φλεβ-ῐ
Acc.	φύλᾰκ-ᾰ	φλέβ-ᾰ
Dual.		
N. A. V.	φύλᾰκ-ε	φλέβ-ε
G. D.	φυλᾰκ-οιν	φλεβ-οῖν
Plural.		
Nom. V.	φύλᾰκ-ες	φλέβ-ες
Gen.	φυλᾰκ-ων	φλεβ-ῶν
Dat.	φύλαξι(ν)	φλεψί(ν)
Acc.	φύλᾰκ-ᾰς	φλέβ-ᾰς

Examples for Declension.

Ὁ μύρμηξ, *ant*, St. μυρμηκ — ἡ φόρμιγξ, *lyre*, St. φορμιγγ
ἡ μάστιξ, *whip*, St. μαστῑγ — ὁ Αἰθίοψ, *Aethiopian*, St. Αἰθιοπ
ἡ βήξ, *cough*, St. βηχ

Obs. 1.—All these Stems are Masc. or Fem. The Nom. Sing. is formed by affixing *s* to the Stem: *κς*, *χς*, *γς*, are contracted into *ξ*, and *πς*, *φς*, *βς*, into *ψ*. The Voc. is always the same as the Nom.

Obs. 2.—*τριχ* has Nom. Sing. *θρίξ*, *hair*, Dat. Pl. *θρίξι(ν)*.

§ 44. 2. *Dental Stems* in *τ*, *θ*, *δ*, *ν*.

Exam. Stems.	ἡ λαμπάς λαμπάδ *torch*	τὸ σῶμα σωμάτ *body*	ὁ γέρων γεροντ *old man*	ὁ ἡγεμών ἡγεμον *leader*
Sing.				
Nom.	λαμπᾰ́-ς	σῶμα	γέρων	ἡγεμών
Gen.	λαμπᾰ́δ-ος	σώμᾰτ-ος	γέροντ-ος	ἡγεμόν-ος
Dat.	λαμπᾰ́δ-ῐ	σώμᾰτ-ῐ	γέροντ-ῐ	ἡγεμόν-ῐ
Acc.	λαμπᾰ́δ-ᾰ	σῶμα	γέροντ-α	ἡγεμόν-ᾰ
Voc.	λαμπᾰ́-ς	σῶμα	γέρον	ἡγεμών
Dual.				
N. A. V.	λαμπάδ-ε	σώμᾰτ-ε	γέροντ-ε	ἡγεμόν-ε
G. D.	λαμπάδ-οιν	σωμάτ-οιν	γερόντ-οιν	ἡγεμόν-οιν
Plural.				
N. V.	λαμπάδ-ες	σώμᾰτ-ᾰ	γέροντ-ες	ἡγεμόν-ες
Gen.	λαμπάδ-ων	σωμάτ-ων	γερόντ-ων	ἡγεμόν-ων
Dat.	λαμπά-σι(ν)	σώμᾰ-σι(ν)	γέρου-σι(ν)	ἡγεμά-σι(ν)
Acc.	λαμπάδ-ᾰς	σώμᾰτ-ᾰ	γέροντ-ᾰς	ἡγεμόν-ᾰς

Examples for Declension.

ἡ *πατρί-ς*, *native country*, St. *πατριδ*
τὸ *ὄνομα*, *name*, St. *ὀνοματ*
ἡ *νύξ*, *night*, St. *νυκτ*
ἡ *κακότη-ς*, *badness*, St. *κακοτητ*
τὸ *μέλι*, *honey*, St. *μελιτ*
ὁ *ὀδούς*, *tooth*, St. *ὀδοντ*
ὁ *δελφίς*, *dolphin*, St. *δελφῖν*
ὁ *ποιμήν*, *shepherd*, St. *ποιμεν*
ὁ Ἕλλην, *Hellen*, St. Ἑλλην
ὁ *ἀγών*, *contest*, St. *ἀγων*

Obs. 1.—In the dental Stems the Nom. Sing. Masc. and Fem. may be formed in two ways, viz.:

1. *With Sigma* affixed to the Stem. Before this sigma the consonants *τ*, *δ*, *θ*, when they stand alone, disappear altogether: *λαμπαδ-ς*, *λαμπᾰ́-ς*, *κορυθ-ς*, *κόρῠ-ς*, *helmet*. But

ν and ντ have the short vowels of the Stem lengthened by way of compensation, so that ᾰ, ῐ, ῠ, become ᾱ, ῑ, ῡ; ε becomes ει, and ο, ου; παντ-ς, πᾶ-ς, *every*; ἑν-ς, εἷ-ς, *one*; ὀδοντ-ς, ὀδού-ς, *tooth*.

EXCEPTIONS.—The monosyllabic Stem ποδ, *foot*, has the vowel lengthened exceptionally, που-ς; δαμαρτ has Nom. Sing. ἡ δάμαρ, *spouse*, for δαμαρς, because of its harshness.

2. *Without Sigma* being affixed to the Stem; but in its stead the Stem-vowel, in case it is short, *is lengthened*, ε becoming η, and ο becoming ω: St. ποιμεν, Nom. ποιμήν, *shepherd*; St. ἡγεμον, Nom. ἡγεμών. If the Stem-vowel is long of itself, the Nom. Sing. is like the Stem: ὁ ἀγών, *contest*.

The τ of the Stems in ντ in this formation is rejected: γεροντ, Nom. γέρων (for γερωντ).

NOTE.—The Stems in δ, θ, as well as those in αντ, εντ, always form the Nom. Sing. *with* sigma; but Stems of substantives in οντ and the Stems in ν generally *without* ς.

Obs. 2.—The *Neuter* has the pure Stem in the Nom. Acc. and Voc. Sing., as far as the laws of sound admit it: λυθέν, *loosened*, from the St. λυθεντ (Gen. λυθέντ-ος); πᾶν, *all*, from the St. παντ (Gen. παντ-ος), for no Greek word can end in τ; γάλα, *milk*, from the St. γᾰλακτ (Gen. γάλακτ-ος); λελυκός, *having loosened*, from the St. λελυκοτ, the ς representing τ.

Obs. 3.—The *Vocative* of masculines and feminines sometimes has the pure Stem, as far as is possible: Ἄρτεμι (St. Αρτεμιδ), Αἶαν (St. Αἰαντ), γέρον (St. γεροντ): sometimes it is like the Nom.: ἡγεμών: and in *all* participles: λέγων (St. λεγοντ), *speaking*.

The Voc. παῖ, *boy*, from the St. παιδ, is specially to be observed.

Obs. 4.—In the Dat. Pl., τ, δ, θ and simple ν, are dropped before σι(ν) without leaving any trace; but ντ is dropped with the previous vowel lengthened by way of compensation.

EXCEPTION.—The *adjectives* (not participles) in εντ admit no lengthening of the vowel by way of compensation: St. χαριεντ (Nom. Sing. χαρίεις, *graceful*, Dat. Pl. χαρίεσι(ν).

§ 45. 3. *Liquid Stems* in λ and ρ.

Exam. Stems.	ὁ ἅλς ἁλ *salt*	ὁ ῥήτωρ ῥητορ *orator*	ἡ μήτηρ μητερ *mother*	ὁ θήρ θηρ *game*
Sing.				
Nom.	ἅλ-ς	ῥήτωρ	μήτηρ	θήρ
Gen.	ἁλ-ός	ῥήτορ-ος	μητρ-ός	θηρ-ός
Dat.	ἁλ-ί	ῥήτορ-ι	μητρ-ί	θηρ-ί
Acc.	ἅλ-α	ῥήτορ-α	μητέρ-α	θῆρ-α
Voc.	ἅλ-ς	ῥῆτορ	μῆτερ	θήρ
Dual.				
N. A. V.	ἅλ-ε	ῥήτορ-ε	μητέρ-ε	θῆρ-ε
G. D.	ἁλ-οῖν	ῥητόρ-οιν	μητέρ-οιν	θηρ-οῖν
Plural.				
N. V	ἅλ-ες	ῥήτορ-ες	μητέρ-ες	θῆρ-ες
Gen.	ἁλ-ῶν	ῥητόρ-ων	μητέρ-ων	θηρ-ῶν
Dat.	ἁλ-σί(ν)	ῥήτορ-σι(ν)	μητρά-σι(ν)	θηρ-σί(ν)
Acc.	ἅλ-ας	ῥήτορ-ας	μητέρ-ας	θῆρ-ας

Examples for Declension.

τὸ νέκταρ, *nectar* ὁ κρατήρ, *mixing-jug*, St. κρατηρ
ὁ αἰθήρ, *aether*, St. αἰθερ ὁ φώρ, *thief*, St. φωρ

Obs. 1.—All Stems in ρ form the Nom. Sing. without sigma; hence with long Stem-vowels the Nom. Sing. is like the Stem; short Stem-vowels, however, are lengthened, *i. e.*, ε into η, ο into ω.

Obs. 2.—The Voc. Sing. has the pure Stem: ῥῆτορ. The Stem σωτηρ (Nom. σωτήρ, *saviour*) shortens η into ε: Voc. σῶτερ.

Obs. 3.—The Stems πατερ, μητερ, θυγατερ, γαστερ, Δημητερ (Noms. πατήρ, *father*; μήτηρ, *mother*; θυγάτηρ, *daughter*; γαστήρ, *belly*; Δημήτηρ), reject ε in the Gen. and Dat. Sing. In the Dat. Pl. the syllable τερ becomes by metathesis τ ρα: μητρά-σι(ν).

II. Vowel Stems.

§ 46. 1. *Soft-Vowel Stems* in ι and υ.

Exam. Stems.	ἡ πόλις, *city* πολῐ̆	ἡ σῦς, *sow* σῠ̆	τὸ ἄστυ (ἀστῠ̆) *city*
Sing.			
Nom.	πόλι-ς	σῦ-ς	ἄστυ
Gen.	πόλε-ως	σῠ̆-ός	ἄστε-ος or ἄστε-ως
Dat.	(πόλε-ῐ̆) πόλει	σῠ̆-ῐ́	(ἄστε-ῐ̆) ἄστει
Acc.	πόλι-ν	σῦ-ν	ἄστυ
Voc.	πόλι	σῦ-ς	ἄστυ
Dual.			
N. A. V.	πόλε-ε	σῠ̆-ε	(ἄστε-ε) ἄστη
G. D.	πολέ-οιν	σῠ̆-οῖν	ἀστέ-οιν
Plural.			
N. V.	(πόλε-ες) πόλεις	σῠ̆-ες	(ἄστε-α) ἄστη
Gen.	πόλε-ων	σῠ̆-ῶν	ἄστε-ων
Dat.	πόλε-σι(ν)	σῠ̆-σί(ν)	ἄστε-σι(ν)
Acc.	(πόλε-ας) πόλεις	σῠ̆-ας or σῦς	(ἄστε-α) ἄστη

Examples for Declension.

ὁ βότρυ-ς, *bunch of grapes* — ἡ δύναμι-ς, *power*
ἡ πίτυ-ς, *pine-tree* — ἡ στάσι-ς, *party, faction*
ὁ πῆχυ-ς, *fore-arm*

Obs. 1.—The Nom. Sing. Masc. and Fem. is always formed by Sigma. The Neuter Sing. has the pure Stem. In the Acc. Sing. Masc. and Fem. ν is affixed to the Stem.

Obs. 2.—*Barytones* in ιτ, ιδ, ιθ, υδ, υθ (Nom. ις, υς), form the Acc. Sing. generally by affixing ν after rejecting the Stem-consonant: St. ἐριδ (Nom. ἔρι-ς, *strife*), Acc. ἔρι-ν; St. κορυθ (Nom. κόρυ-ς, *helmet*), Acc. κόρυ-ν; St. ὀρνῑθ (Nom. ὄρνῑ-ς, *bird*), Acc. ὄρνῑ-ν. The *Oxytones*, on the contrary, always have α: ἐλπί-ς, *hope*, Acc. ἐλπίδα; κλείς, *key*, stands alone; St. κλειδ, Acc. κλεῖν, (seldom κλεῖδ-α,) Acc. Pl. κλεῖς or κλείδας.

Examples.	ἡ ἔρι-ς, *strife*	ἡ ἐλπί-ς, *hope*
Stems.	ἐριδ	ἐλπιδ
Singular.	ἔρι-ς	ἐλπί-ς
	ἔριδ-ος	ἐλπίδ-ος
	ἔριδ-ι	ἐλπίδ-ι
	ἔρι-ν	ἐλπίδ-α

Obs. 3.—Most Stems in ι, as well as adjective and some substantive Stems in υ, *change* their final vowel to ε in the Gen. and Dat. Sing., and in all the cases of the Dual and Pl. Before the ending of the Gen. Sing. this ε remains unchanged; in the Stems, however, in ι, and in some substantive Stems in υ, ε is followed by ως (instead of ος), called the *Attic* termination. In the Dat. Sing. εῖ is contracted into ει, in the Nom. Pl. εες and Acc. εας into εις, and εα of neuter *substantives* into η. The contraction of εε to η in the Nom. Acc. and Voc. Dual is rare.

Obs. 4.—Most substantive Stems in υ leave this vowel unchanged; but others like ἄστυ follow the analogy of Stems in ι, and change υ into ε. υε are sometimes contracted into ῡ in the Nom. Acc. and Voc. Dual; in the Acc. Pl. also we find ἰχθῦς, with ἰχθύ-ας (ἰχθύ-ς, *fish*), and ὀφρῦς, Acc. Pl. of ὀφρύ-ς, *eyebrow*.

§ 47. 2. *Diphthong Stems* in ευ, αυ, ου.

Exam. Stems.	ὁ βασιλεύς βασιλευ *king*	ἡ γραῦς γραυ *old woman*	ὁ and ἡ βοῦς βου *ox*
Sing.			
Nom.	βασιλεύ-ς	γραῦ-ς	βοῦ-ς
Gen.	βασιλέ-ως	γρᾱ́-ός	βο-ός
Dat.	(βασιλέ-ϊ) βασιλεῖ	γρᾱ́-ῖ	βο-ῖ
Acc.	βασιλέ-ᾱ	γραῦ-ν	βοῦ-ν
Voc.	βασιλεῦ	γραῦ	βοῦ
Dual.			
N. A. V.	βασιλέ-ε	γρᾱ́-ε	βό-ε
G. D.	βασιλέ-οιν	γρᾱ́-οῖν	βο-οῖν
Plural.			
N. V.	(βασιλέ-ες) βασιλῆς or βασιλεῖς	γρᾱ́-ες	βό-ες
Gen.	βασιλέ-ων	γρα-ῶν	βο-ῶν
Dat.	βασιλεῦ-σι(ν)	γραῦ-σί(ν)	βου-σί(ν)
Acc.	βασιλέ-ας	γραῦ-ς	βοῦ-ς

Examples for Declension.

ὁ γονεύ-ς, *parent* ὁ ἱερεύ-ς, *priest* Ὀδυσσεύ-ς, Ἀχιλλεύ-ς.

Obs. 1.—*All* diphthong Stems affix ς in the Nom. Sing. and σι(ν) in the Dat. Pl.; those in αυ and ου affix ν in the Acc. Sing. to the full Stem. In the Voc. Sing. the Stem appears pure.

Obs. 2.—Before vowel case-endings, *i. e.*, in all other forms, the *υ* of the Stem is entirely lost: *βο-ός* [*βο-ῶν=bo-um*].

Obs. 3.—An isolated diphthong Stem is *οϊ*, Nom. *οἶ-ς*, *sheep* [*ovi-s*]: *οἰός, οἰί, οἶν*; Pl. *οἷες, οἰῶν, οἰσί(ν), οἷς.*

Obs. 4.—Some compounds of *πού-ς, foot*, form the Acc. Sing. like Stems in *ου*: *τρίπους, three-footed*, Acc. *τρίπουν*. For *ναῦ-ς* see among the irregular words.

Obs. 5.—The Stems in *ευ* moreover have in the

a) Gen. Sing., *ως* for *ος*.

b) Dat. Sing., *ει* always contracted for *εῖ*.

c) Acc. Sing. and Pl., *α* is long and not contracted.

d) Nom. and Voc. Pl., *εες* contracted by older Attic writers into *ης*, by the later into *εις*.

e) Words which have a vowel before *ευ* may be contracted also in the Gen. and Acc. Sing., and in the Acc. Pl.: St. *Πειραιευ*, Nom. *Πειραιεύ-ς, port of Athens*, Gen. *Πειραιῶς*, Acc. *Πειραιᾶ*; *χοεύ-ς, measure*, Acc. Pl. *χοᾶς*.

§ 48. 3. *Stems* in *o* and *ω*.

Examples. Stems.	ἡ *πειθώ, persuasion* *πειθο*	ὁ *ἥρως, hero* *ἡρω*	
Singular.			
Nom.	*πειθώ*	*ἥρω-ς*	Pl. *ἥρω-ες*
Gen.	(*πειθό-ος*) *πειθοῦς*	*ἥρω-ος*	*ἡρώ-ων*
Dat.	(*πειθό-ῐ*) *πειθοῖ*	*ἥρω-ι*	*ἥρω-σι(ν)*
Acc.	(*πειθό-α*) *πειθώ*	*ἥρω-α ἥρω*	*ἥρω-ας* or *ἥρως*
Voc.	*πειθοῖ*	*ἥρω-ς*	
Dual and Plural of *πειθώ* are formed as in the second declension		Dual *ἥρω-ε* *ἡρώ-οιν*	

Examples for Declension.

ἡ *ἠχώ* (St. *ἠχο*), *echo*
Καλυψώ, Λητώ, *δμώ-ς* (St. *δμω*), *slave*
μήτρω-ς (St. *μητρω*), *avunculus.*

Obs. 1.—The Stems in *ο*, all feminine, form the Nom. Sing. without sigma, except the Stem *αἰδο*, Nom. Sing., *αἰδώ-ς, shame*, Acc. *αἰδῶ*.

Obs. 2.—The Vocative ends in *οι*; all other cases are contracted. The Acc. of Stems in *ω* usually remains uncontracted. The

Stem ἑω, Nom. ἡ ἕω-ς, *dawn*, has Gen. Sing. ἕω, Dat. ἕῳ, Acc. ἕω (from ἕωα).

Obs. 3.—Several Stems in ον follow the above declension in some of their forms: ἀηδών, *nightingale*, Gen. ἀηδονῦς, with ἀηδόνος; εἰκών, *image*, Gen. εἰκονῦς.

III. Elided Stems, i. e. Stems which reject the final consonant in certain forms.

§ 49. 1. Σ *Stems*, i. e. Stems which elide sigma.

Exam. Stems.	τὸ γένος, *race* γενες	M. εὐγενής, N. εὐγενές, *of good family* εὐγενες
Sing.		
Nom.	γένος [genus]	M. εὐγενής N. εὐγενές
Gen.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
Dat.	(γένε-ῐ) γένει	(εὐγενέ-ῐ) εὐγενεῖ
Acc.	γένος	(εὐγενέ-ᾰ) εὐγενῆ N. εὐγενές
Voc.	γένος	εὐγενές N. εὐγενές
Dual.		
N. A. V.	(γένε-ε) γένη	(εὐγενέ-ε) εὐγενῆ
G. D.	(γενέ-οιν) γενοῖν	(εὐγενέ-οιν) εὐγενοῖν
Plural.		
N. V.	(γένε-ᾰ) γένη	(εὐγενέ-ες) εὐγενεῖς N. (εὐγενέα) εὐγενῆ
Gen.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
Dat.	γένε-σι(ν)	εὐγενέ-σι(ν)
Acc.	(γένε-ῐ̄) γένη	(εὐγενέ-ᾱς) εὐγενεῖς N. (εὐγενέα) εὐγενῆ

Examples for Declension.

τὸ εἶδος, *form* κάλλος, *beauty* μέλος, *song* ἄχθος, *burden*

Adjectives:

σαφής, Neut. σαφές, *clear* ἀκριβής, Neut. ἀκριβές, *exact*
εὐήθης, Neut. εὔηθες, *simple*

Obs. 1.—The sigma Stems retain their final consonant only when it stands at the end, *i. e.*, in the Nom. Acc. and Voc. Sing. Neuter, and in the Nom. and Voc. Sing. Masc. and Fem.

Obs. 2.—The Neuter substantives change the Stem-vowel ε into ο in the Nom. Acc. and Voc. Sing.: St. γενες, γένος. Neuter adjectives leave ε unchanged: εὐγενές. Masculines and Feminines form the Nom. Sing. by lengthening ες into ης, as ς cannot be affixed: εὐγενής from εὐγενες, like ποιμήν from ποιμεν.

Obs. 3.—Masculines and Feminines have the pure Stem in the Voc. Sing.: Nom. Σωκράτης, Voc. Σώκρατες; Nom. Δημοσθένης, Voc. Δημόσθενες.

Obs. 4.—In all other forms ς is rejected: γένε-ῖ for γένεσ-ι. Wherever two vowels meet they are contracted: εε in the Nom. Acc. and Voc. Dual become η; εα generally η, but when another vowel stands before ε they sometimes become ᾱ: St. ἐνδεες, Nom. ἐνδεής, *defective*, Acc. ἐνδεᾶ; St. ὑγιες, Nom. ὑγιής, *healthy*, Acc. ὑγιᾶ, but also ὑγιῆ; St. χρεες, Nom. τὸ χρέος, *debt*, Neut. Pl. χρεᾶ. The adjectives in -φυής (St. φυες) have φυῆ and φυᾶ: εὐφυής, *well-disposed*, εὐφυῆ and εὐφυᾶ.

Obs. 5.—Proper names in -κλεης compounded with κλέος, *glory* (St. κλεες), have a double contraction in the Dat. Sing., and a single one in all the other cases; Nom. (Περικλεης) Περικλῆς, Gen. (Περικλεεος) Περικλέους, Dat. (Περικλεεῖ, Περικλέει) Περικλεῖ, Acc. (Περικλεεα) Περικλεᾶ, Voc. (Περικλεες) Περίκλεις.

§ 50. 2. T *Stems*, which elide τ.

Examples. Stems.	τὸ κέρας, *horn* κερᾰτ			τὸ κρέας, *meat* κρεατ		
Singular.						
N. A. V.	κέρᾰς			κρέας		
Gen.	κέρᾰτ-ος	(κέραος)	κέρως	(κρέαος)	κρέως	
Dat.	κέρᾰτ-ι	(κέραϊ)	κέρᾳ	(κρέαϊ)	κρέᾳ	
Dual.						
N. A. V.	κέρᾱτ-ε	(κέραε)	κέρᾱ			
G. D.	κερᾱτ-οιν	(κεράοιν)	κερῷν			
Plural.						
N. A. V.	κέρᾱτ-α	(κέραα)	κέρᾱ	(κρέαα)	κρέᾰ	
Gen.	κερᾰτ-ων	(κεράων)	κερῶν	(κρεάων)	κρεῶν	
Dat.	κέρᾰ-σι(ν)			κρέᾰ-σι(ν)		

Obs.—τ becomes ς in Nom. Acc. and Voc. Sing. In the other cases some words always reject it: *e. g.*, κρέας, σέλας, *splendour*; γῆρας, *age*; κνέφας, *gloom*. Others, like κέρας, retain both forms together, with and without τ. The vowels which meet are regularly contracted. The quantity of α is very fluctuating. The Dat. Sing. is written also αι: σέλαι.

§ 51. 3. N *Stems* which elide *ν*.

Example. Stem.	M. F. μείζων, *greater* μειζον	N. μείζον
Singular.		
N. V.	μείζων	N. μείζον
Gen.	μείζον-ος	
Dat.	μείζον-ι	
Acc.	μείζον-α [μειζοα] μείζω	N. μείζον
Dual.		
N. A. V.	μείζον-ε	
G. D.	μειζόν-οιν	
Plural.		
N. V.	μείζον-ες [μειζοες] μείζους	N. μείζονα [μειζοα] μείζω
Gen.	μειζόν-ων	
Dat.	μείζο-σι(ν)	
Acc.	μείζον-ας [μειζοας] μείζους	N. μείζονα [μειζοα] μείζω

Examples for Declension.

βελτίων, *better* αἰσχίων, *more hateful* ἀλγίων, *more painful.*

Obs. 1.—The full and the contracted forms are equally in use. But the open ones (μειζοα) never occur.

Obs. 2.—Besides the *comparatives* (Nom. ων, ον), only two proper names belong to this class, Ἀπόλλων (Stem and Nom.) and Ποσειδῶν (Stem and Nom.), Acc. Ἀπόλλω (also Ἀπόλλων-α), Ποσειδῶ (also Ποσειδῶν-α).

§ 52. The Third Declension agrees with the First in the following particulars:

1. Masculines have *ς* for the Nom. Sing. (or compensation for it); feminines are less consistent in this.
2. The Dat. Sing. affixes *ι* (subscribed in the First two Declensions).
3. All Vowel, and some Diphthongal, Stems take *ν* in the Acc. Sing.
4. The Gen. and Dat. Dual have *ιν* (*αιν*, *οιν*).
5. The Gen. Pl. *ων*.
6. The Dat. Pl. *σι(ν)*, originally everywhere.
7. The Acc. Pl. *ς* everywhere.
8. All Neuters have *ᾰ* in Nom. Acc. and Voc. Pl.

Irregularities in Declension.

§ 53. Some arise from two Stems having *one* Nom.: as, Nom. σκότος, *darkness*, Gen. σκότου (Second Declension), and σκότους (Third Declension); λαγώς, *hare*, according to the Attic Declension, but Acc. λαγῶ.

Obs.—An important irregularity of this kind occurs with proper names in ης: Σωκράτης (Stem Σωκρατες), Acc. Σωκράτην (as if from Stem Σωκρατα of the First Declension) and Σωκράτη. But those in -κλῆς follow the Third Declension exclusively.

§ 54. Some cases are formed from a Stem which cannot be that of the Nom.: as, Nom. Sing. τὸ δένδρον, *tree*, Dat. Pl. δένδρεσι(ν), as if from Stem δενδρες; Nom. Sing. τὸ δάκρυον, *tear*, Dat. Pl. δάκρυσι(ν), from Stem δακρυ (poet. Nom. δάκρυ); τὸ πῦρ, *fire*, Pl. τὰ πῦρά, Dat. τοῖς πυροῖς (Second Declension); Nom. Sing. ὄνειρος, *dream*, Gen. ὀνείρατος, Nom. Pl. ὀνείρατα.

§ 55. A peculiar irregularity appears in several Neuter Stems in αρτ, as φρεαρτ. They reject τ in the Nom. Acc. and Voc. Sing., and ρ in the other cases: τὸ φρέαρ, *well*, Gen. φρέᾱτος; τὸ ἧπαρ, *liver*, Gen. ἥπᾰτος; τὸ ἄλειφαρ and ἄλειφᾰ, *salve*, Gen. ἀλείφᾰτος.

To these correspond the Stems σκα(ρ)τ and ἰδα(ρ)τ: Nom. σκώρ, *dirt*, Gen. σκᾰτός; ὕδωρ, Gen. ὕδᾰτος.

§ 56. Special irregularities in alphabetical order:

1. ἀνήρ, *man*, rejects ε of the Stem ἀνερ, and inserts δ in its place: ἀν-δ-ρ-ός, ἀνδρί, ἄνδρα; Voc. ἄνερ; Dual, ἄνδρε, ἀνδροῖν; Pl. ἄνδρες, ἀνδρῶν, ἀνδρᾶσι(ν), ἄνδρᾰς.

2. Ἄρης (*the god Ares*): Stem Ἀρες, Gen. Ἄρεως and Ἄρεος, Acc. Ἄρην, together with Ἄρη; Voc. regul. Ἄρες.

3. Stem ἀρν, without Nom.: Gen. τοῦ and τῆς ἀρν-ός, *of the lamb*, ἀρνί, ἄρνα; Dat. Pl. ἀρνᾶσι(ν).

4. τὸ γόνυ, *knee* (*genu*), Nom. Acc. Voc. All the rest from Stem γονατ, Gen. γόνᾰτος.

5. ἡ γυνή, *woman*. All the rest from Stem γυναικ-, Gen. γυναικός, Dat. γυναικί, Acc. γυναῖκα, Voc. γύναι;

Dual γυναῖκε, γυναικοῖν; Pl. γυναῖκ-ες, γυναικ-ῶν, γυναξι(ν) γυναῖκ-ας.

6. τὸ δόρυ, *wood, spear:* St. δορατ (comp. 4). Gen. δόρατος, poet. δορός, Dat. δόρατι, δορί and δόρει.

7. Ζεύς (*the god Zeus*), Gen. Διός, Dat. Διΐ, Acc. Δία, Voc. Ζεῦ.

8. ὁ and ἡ κύων, *dog*, with Voc. κύον from Stem κυον. All the rest from κυν: Gen. κυνός, Dat. κυνί, Acc. κύνα; Pl. κύνες, κυνῶν, κυσί(ν), κύνας.

9. ὁ λᾶ-ς, *stone*, from λᾶα-ς, Gen. λᾶ-ος, Dat. λᾶ-ϊ, Acc. λᾶα-ν, λᾶν; Pl. λᾶ-ες, λά-ων, λά-εσσι(ν) or λά-εσι(ν), λᾶ-ας.

10. ὁ μάρτυ-ς, *witness*, with Dat. Pl. μάρτυσι(ν), from the Stem μαρτυ. The rest from the Stem μαρτυρ: μάρτυρος, μάρτυρι, &c.

11. ἡ ναῦ-ς, *ship*, νε-ώς, νη-ΐ, ναῦ-ν; Pl. νῆ-ες, νε-ῶν, ναυ-σί(ν), ναῦς.

12. ὁ and ἡ ὄρνῑ-ς, *bird*, Stem ὀρνιθ and ὀρνι: ὄρνῑθ-ος, ὄρνῑθι, ὄρνῑθα and ὄρνιν; Pl. ὄρνῑθες and ὄρνεις, ὀρνεων.

13. τὸ οὖς, *ear*. All the rest from Stem ὠτ: ὠτός, ὠτί; Pl. ὦτα, ὤτων, ὠ-σί(ν).

14. ἡ Πνύξ (*the Pnyx*), Stem πυκν, Πυκν-ός, Πυκν-ί, Πύκν-ἄ.

15. ὁ πρέσβυ-ς, *the aged*, has in the Gen. and Dat. Sing., and throughout the Pl. its forms from πρεσβυτα (Nom. Sing. πρεσβύτης); πρέσβεις, πρέσβεων, πρέσβεσι(ν) signifies *ambassadors*, to which the Sing. is πρεσβευτή-ς.

16. τάν occurs only in Voc. ὦ τάν or ὦ τᾶν, *friend* or *friends*.

17. ὁ υἱός, *son*, Stem υἱο, υἱ, υἱευ, Gen. υἱέος, D. υἱεῖ, Acc. υἱέα (rare), Pl. υἱεῖς, υἱέων, υἱέσι(ν), υἱεῖς. But also regularly υἱοῦ, &c.

18. ἡ χείρ, *hand*, Stem χειρ, Dual χεροῖν, Dat. Pl. χερσί(ν).

Case-like Terminations.

§ 57. There are certain *suffixes* or appendages, which in meaning very nearly resemble case-endings:

1. *-θι*, answering to the question *where*: *ἄλλο-θι, elsewhere*;
2. *-θεν*, „ to the question *whence*: *οἶκο-θεν, from home*;
3. *-δε*, „ to the question *whither*: *οἶκα-δε, homewards*.

These suffixes are joined to the Stem of the noun: *Ἀθήνηθεν, from Athens*; *κυκλόθεν, from the circle*, (*κύκλο-ς*). The suffix *δε* is often combined with the Acc. form: *Μέγαρά-δε, to Megara*; *Ἐλευσῖνά-δε, to Eleusis*. *οἶκα-δε, home*, from Stem *οἰκο*, is irregular.

For *δε* we also find *σε*, *ζε*, with the same meaning: *ἄλλοσε, elsewhither*; *Ἀθήναζε, to Athens*; *Θήβαζε, to Thebes*; *θύραζε* (*foras*).

§ 58. Moreover, a few words have an old *Locative* in *ι* for the Sing., and *σι(ν)* (without a preceding *ι*) for the Plur., answering the question *where*: *οἴκοι, at home*; *Πυθοῖ, at Pytho*; *Ἰσθμοῖ, on the Isthmus*; *Ἀθήνησι(ν), in Athens*; *Πλαταιᾶσι(ν), in Plataea*; *θύρᾱσι(ν), at the door*, (*foris*); *ὥρᾱσι(ν), at the right time*.

Chap. VII. — The Adjective.

A.—*Declension of Adjectives.*

Adjectives of the First and Second Declension.

§ 59. Most adjectives in the Masc. and Neut. follow the Second Declension, and in the Fem. the First. Hence the Nom. Sing. ends in *ος*, *η* (or *α*), *ον*.

Adjectives ending in *εος* and *οος* in the Nom. Sing. are generally contracted.

1. Uncontracted: *ἀγαθός, good, φίλιος, friendly.*

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual.						
N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ	φιλίω	φιλίᾱ	φιλίω
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
Plur.						
Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλιᾰ
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
Acc.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλίᾱς	φίλιᾰ

2. Contracted: *χρύσεος, golden, ἁπλόος, simple.*

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἁπλοῦς	ἁπλῆ	ἁπλοῦν
Gen.	χρυσοῦ	χρυσᾶς	χρυσοῦ	ἁπλοῦ	ἁπλῆς	ἁπλοῦ
Dat.	χρυσῷ	χρυσᾷ	χρυσῷ	ἁπλῷ	ἁπλῇ	ἁπλῷ
Acc.	χρυσοῦν	χρυσᾶν	χρυσοῦν	ἁπλοῦν	ἁπλῆν	ἁπλοῦν
Voc.	χρυσοῦς	χρυσᾶ	χρυσοῦν	ἁπλοῦς	ἁπλῆ	ἁπλοῦν
Dual.						
N. A. V.	χρυσώ	χρυσῆ	χρυσώ	ἁπλώ	ἁπλᾶ	ἁπλώ
G. D.	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν
Plur.						
Nom.	χρυσοῖ	χρυσαῖ	χρυσῆ	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ
Gen.	χρυσῶν	χρυσῶν	χρυσῶν	ἁπλῶν	ἁπλῶν	ἁπλῶν
Dat.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς
Acc.	χρυσοῦς	χρυσᾶς	χρυσῆ	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ

Examples for Declension.

σοφός, wise	*ἄξιος, worthy*	*νέος, young.*
γυμνός, naked	*δίκαιος, just*	*ἀθροῦς, assembled.*
στενός, narrow	*αἰσχρός, hateful*	*ἀργυροῦς, of silver.*

Obs. 1.—In the Nom. Sing. Fem. *α* stands after a *vowel* or *ρ*, elsewhere *η*. The Fem. *εα* is contracted to *η*, except when preceded by a *vowel* or *ρ*; it is then contracted to *ᾱ*: *ἀργυρέα, ἀργυρᾶ.*

Exception: η stands after ο, except when ρ precedes ο.

Obs. 2.—α in the Nom. Sing. is always long.

Obs. 3.—Many adjectives of this class have only *two endings*, the Masc. being used for the Fem.: Masc. and Fem. ἥσυχος, Neut. ἥσυχον, *quiet*. *Compound adjectives especially are all of only two endings: ἄτεκνος, childless; καρποφόρος, fruitful.*

Obs. 4.—A few adjectives in ως in the Nom. follow the Attic Second Declension (§ 37): ἵλεως, Neut. ἵλεων, *gracious*; ἀξιόχρεως, Neut. -ων, *considerable*; πλέως, πλέᾱ, πλέων, *full*. σῶς (from σάος, *salvus*) has in the Nom. Sing. Fem. and Neut. Pl. σᾶ; but also the forms σῶος, σώᾱ, Pl. σῶοι, σῶαι.

Adjectives of the Third Declension.

§ 60. Other adjectives follow the Third Declension in the Masc. and Neut., and form a peculiar Fem. ending in ια, which undergoes various changes in combination with the Stem.

I. *Adjectives of Three Terminations.*

1. *Stems in υ* (Masc. and Neut.). The Fem. is formed from the Stem as it appears in the *Gen.* (ἡδε); ε and ια are contracted: hence

	Masc.	Fem.	Neut.
Nom.	ὑ-ς	εια	ὑ
Singular.			
Nom	ἡδύ-ς, *sweet*	ἡδεῖα	ἡδύ
Gen.	ἡδέος	ἡδείας	ἡδέος
Dat.	ἡδεῖ	ἡδείᾳ	ἡδεῖ
Acc.	ἡδύν	ἡδεῖαν	ἡδύ
Dual.			
Nom. Acc.	ἡδέε	ἡδείᾱ	ἡδέε
Gen. Dat.	ἡδέοιν	ἡδείαιν	ἡδέοιν
Plural.			
Nom.	ἡδεῖς	ἡδεῖαι	ἡδέα
Gen.	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδέσι(ν)	ἡδείαις	ἡδέσι(ν)
Acc.	ἡδεῖς	ἡδείᾱς	ἡδέα

Examples for Declension.

γλυκύς, *sweet*	βραχύς, *short*	εὐρύς, *broad*
βραδύς, *slow*	ταχύς, *swift*	ὀξύς, *sharp.*

§ 61. 2. *Stems in* ν. The ι in ια is transferred to the preceding syllable: Stem μελαν, Nom. Masc. μέλᾱς, Fem. μέλαινα (for μελαν-ια), Neut. μέλᾰν, *black.*

Singular.	Masc.	Fem.	Neut.
Nom.	μέλᾱς	μέλαινα	μέλᾰν
Gen.	μέλᾰνος	μελαίνης	μέλᾰνος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
Dual.			
N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν
Plural.			
Nom.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινῶν	μελάνων
Dat.	μέλασι	μελαίναις	μέλασι
Acc.	μέλανας	μελαίνας	μέλανα

Examples for Declension.

Stem ταλαν, τάλᾱς, τάλαινα, τάλᾰν, *unfortunate*
Stem τερεν, τέρην, τέρεινα, τέρεν, *tender.*

§ 62. 3. *Stems in* ντ. To these belong especially the numerous participles. In the Fem. the ντ combines with the ending ια to form σα, the previous vowel being lengthened by compensation:

λυσαντ-ια becoming λύσᾶσα λυοντ-ια becoming λύουσα
λυθεντ-ια „ λυθεῖσα δεικνυντ-ια „ δεικνῦσα.

But the *adjectives* in εντ have εσσα in the Fem.: χαρίεις, χαρίεσσα, χαρίεν, *pleasing*, Stem χαριεντ. For the Dat. Pl. see § 44, *Obs.* 4, *Exception.*

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.	*loosing*			*loosing*		
Nom.	λύσᾱς	λύσᾱσα	λῦσᾰν	λύων	λύουσα	λῦον
Gen.	λύσαντος	λυσάσης	λύσαντος	λύοντος	λυούσης	λύοντος
Dat.	λύσαντι	λυσάσῃ	λύσαντι	λύοντι	λυούσῃ	λύοντι
Acc.	λύσαντα	λύσασαν	λῦσαν	λύοντα	λύουσαν	λῦον
Voc.	λύσας	λύσασα	λῦσαν	λύων	λύουσα	λῦον
Dual.						
N. A. V.	λύσαντε	λυσάσα	λύσαντε	λύοντε	λυούσα	λύοντε
G. D.	λυσάντοιν	λυσάσαιν	λυσάντοιν	λυόντοιν	λυούσαιν	λυόντοιν
Plural.						
Nom.	λύσαντες	λύσασαι	λύσαντα	λύοντες	λύουσαι	λύοντα
Gen.	λυσάντων	λυσασῶν	λυσάντων	λυόντων	λυουσῶν	λυόντων
Dat.	λύσᾶσι	λυσάσαις	λύσᾶσι	λύουσι	λυούσαις	λύουσι
Acc.	λύσαντας	λυσάσας	λύσαντα	λύοντας	λυούσας	λύοντα
Sing.	*loosed*			*giving*		
Nom.	λῠθείς	λυθεῖσα	λυθέν	διδούς	διδοῦσα	διδόν
Gen.	λυθέντος	λυθείσης	λυθέντος	διδόντος	διδούσης	διδόντος
Dat.	λυθέντι	λυθείσῃ	λυθέντι	διδόντι	διδούσῃ	διδόντι
Acc.	λυθέντα	λυθεῖσαν	λυθέν	διδόντα	διδοῦσαν	διδόν
Voc.	λυθείς	λυθεῖσα	λυθέν	διδούς	διδοῦσα	διδόν
Dual.						
N. A. V.	λυθέντε	λυθείσα	λυθέντε	διδόντε	διδούσα	διδόντε
G. D.	λυθέντοιν	λυθείσαιν	λυθέντοιν	διδόντοιν	διδούσαιν	διδόντοιν
Plural.						
Nom.	λυθέντες	λυθεῖσαι	λυθέντα	διδόντες	διδοῦσαι	διδόντα
Gen.	λυθέντων	λυθεισῶν	λυθέντων	διδόντων	διδουσῶν	διδόντων
Dat.	λυθεῖσι	λυθείσαις	λυθεῖσι	διδοῦσι	διδούσαις	διδοῦσι
Acc.	λυθέντας	λυθείσας	λυθέντα	διδόντας	διδούσας	διδόντα
Sing.	*pleasing*			*showing*		
Nom.	χαρίεις	χαρίεσσα	χαρίεν	δεικνύς	δεικνῦσα	δεικνύν
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	δεικνύντος	δεικνύσης	δεικνύντος
Dat.	χαρίεντι	χαριέσσῃ	χαρίεντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	δεικνύντα	δεικνῦσαν	δεικνύν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	δεικνύς	δεικνῦσα	δεικνύν
Dual.						
N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε	δεικνύντε	δεικνύσα	δεικνύντε
G. D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
Plural.						
Nom.	χαρίεντες	χαρίεσσαι	χαρίεντα	δεικνύντες	δεικνῦσαι	δεικνύντα
Gen.	χαριέντων	χαριεσσῶν	χαριέντων	δεικνύντων	δεικνυσῶν	δεικνύντων
Dat.	χαρίεσι	χαριέσσαις	χαρίεσι	δεικνῦσι	δεικνύσαις	δεικνύσι
Acc.	χαρίεντας	χαριέσσας	χαρίεντα	δεικνύντας	δεικνύσας	δεικνύντα

§ 63. 4. *Stems in* ΟΤ. The participles of the Perfect Active in ΟΤ (Nom. Sing. Masc. ΩΣ, Neut. ΟΣ) have ΥΙΑ in the Fem.: λελυκώς, λελυκυῖα, λελυκός, *one who has freed.*

Singular.	Masc.	Fem.	Neut.
Nom.	λελῠκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυίας	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Voc.	λελυκώς	λελυκυῖα	λελυκός
Dual.			
N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν
Plural.			
Nom.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυιῶν	λελυκότων
Dat.	λελυκόσι	λελυκυίαις	λελυκόσι
Acc.	λελυκότας	λελυκυίας	λελυκότα

Obs.—In the Masc. as well as the Neut. of the Nom. Sing. the Σ represents the Τ of the Stem. In the Masc. the Nom. is formed by lengthening the vowel -ως.

II. *Adjectives of Two Terminations.*

§ 64. The most important adjectives of *two terminations* of the Third Declension are:

1. *Stems in* Σ (Declension given under § 49), as:

σαφής σαφές, *clear* Gen. σαφοῦς.
ἀληθής ἀληθές, *true* ,, ἀληθοῦς.

Other Examples for Declension.

πλήρης, *full* ψευδής, *false* ἀσφαλής, *safe* δυσμενής, *hostile.*

2. *Stems in* Ν (Declension given under § 51), as:

πεπων πέπον, *ripe* Gen. πέπον-ος.
εὐδαίμων εὔδαιμον, *happy* ,, εὐδαίμον-ος.
σώφρων σῶφρον, *reasonable* ,, σώφρον-ος.

Other Examples for Declension.

μνήμων, *mindful of* ἐπιλήσμων, *forgetful of*
πολυπράγμων, *much occupied*

3. Isolated forms, as:

ἵδρις ἵδρι, *acquainted with* Gen. ἵδρι-ος
(Declension according to § 46.)

ἄῤῥην (ἄρσην) ἄῤῥεν, *male* Gen. ἄῤῥεν-ος

Compounds of substantives, such as ἀπάτωρ, Neut. ἄπατορ, Stem πατερ (Nom. πατήρ) *fatherless*; δυσμήτωρ, μήτηρ, *unmotherly*; φιλόπολις, -ι, Gen. -ιδ-ος, *loving the city*; εὔελπις (Gen. εὐέλπιδ-ος), *hopeful*.

III. *Adjectives of One Termination.*

§ 65. Besides these there is a large number of adjectives which have only *one* ending:

ἅρπαξ, *rapacious*, Stem ἁρπαγ
φυγάς, *fugitive*, Stem φυγαδ
ἀγνώς, *unacquainted*, Stem ἀγνωτ
μακρόχειρ, *long-handed*
πένης, *poor*, Stem πενητ
γυμνής, *light-armed*, Stem γυμνητ
ἄπαις, *childless*, Stem ἀπαιδ

§ 66. The following adjectives are irregular: μέγας, *great*; πολύς, *much*, and πρᾷος, *gentle*, the forms of each being derived from different Stems, viz., in μέγας, from the Stems μεγα and μεγαλο; in πολύς, from πολυ and πολλο; in πρᾷος, from πραο and πραϋ.

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.						
N. A. V.	μεγάλω	μεγάλα	μεγάλω			
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			
Plural.						
Nom.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

Sing.				Plural.		
Nom.	πρᾷος	πραεῖα	πρᾶον	πρᾷοι, or πραεῖς	πραεῖαι	πραέα
Gen.	πράου	πραείας	πράου	πραέων	πραειῶν	πραέων
Dat.	πράῳ	πραείᾳ	πράῳ	πρᾴοις, or πραέσι(ν)	πραείαις	πρᾴοις, or πραέσι(ν)
Acc.	πρᾷον	πραεῖαν	πρᾷον	πρᾴους	πραείας	πραέα

B.—*Comparison of Adjectives.*

§ 67. *The first and most frequent* ending of the Comparative is τερο (Nom. τερος, τερα, τερον); of the Superlative τατο (Nom. τατος, τατη, τατον), with the usual Declension of adjectives (§ 59). These endings are affixed to the Pure Stem of the Masc., as:

Positive.	Stem.	Comparative.	Superlative.
κοῦφος, *light*	κουφο	κουφότερος, α, ον	κουφότατος, η, ον
γλυκύς, *sweet*	γλυκυ	γλυκύτερος	γλυκύτατος
μέλας, *black*	μελαν	μελάντερος	μελάνταος
χαρίεις, *graceful*	χαριεντ	χαριέστερος (for χαριεντ-τερος).	χαριέστατος
σαφής, *clear*	σαφες	σαφέστερος	σαφέστατος
μάκαρ, *happy*	μακαρ	μακάρτερος	μακάρτατος
πένης, *poor*	πενητ	πενέστερος	πενέστατος

Obs. 1.—The Stems in ο leave ο unchanged only when the preceding syllable is long, but lengthen it to ω when that is short: πονηρό-τερος, *worse*; πικρό-τατον, *most bitter*; but σοφώ-τερος, *wiser*; ἀξιω-τάτη, *most worthy*.

Obs. 2.—The ο is always rejected after αι in the adjective γεραιός, *senex*, sometimes in παλαιός, *antiquus*, and σχολαῖος, *at leisure*: γεραίτερος, παλαίτατος.

Obs. 3.—The ο or ω is changed to αι in μέσος, *medius*; ἴσος, *like*; εὐδιος, *clear*; πρώϊος, *early*; ὄψιος, *late*: μεσαίτατος, πρωϊαίτερον. ἥσυχος, *peaceful*, has ἡσυχαίτερος, and ἡσυχώτερος; φίλος, *dear*, besides φιλώτερος -τατος, also φίλτερος -τατος, and φιλαίτερος -τατος; πλησιαίτερος, πλησιαίτατος, belong to πλησίον, *near*.

Obs. 4.—The endings εστερο-ς, εστατο-ς, are applied:—

a) to Stems in ον: σωφρονέστερος (Stem σωφρον, Nom. σώφρων, *reasonable*), εὐδαιμονέστερος (Stem εὐδαιμον, Nom. εὐδαίμων, *fortunate*). πῖότερος -τατος, from πίων, *fat*, and πεπαίτερος -τατος, from πέπων, *ripe*, are exceptional.

b) to the Stems of ἄκρᾱτος, *unmixed*; ἐῤῥωμένος, *strong*; ἄσμενος, *willing*: ἀκρατέστερος, ἐῤῥωμενέστερος.

c) to some Stems in οο contracted: εὐνούστερος for εὐνοέστερος from εὔνους, *well-disposed*.

Obs. 5. ιστερος, ιστατος, occur with λάλος, *talkative*; πτωχός, *beggarly*; ὀψοφάγος, *epicure*; μονοφάγος, *eating alone*,

and some adjectives of one ending, as κλέπτη-ς, *thievish*: λαλί-στερος, πτωχίστατος, κλεπτίστερος.

§ 68. The *second and rarer* termination of the Comparative is ιον (Nom. Masc. and Fem. ιων, Neut. ιον); of the Superlative, ιστο (Nom. ιστος, ιστη, ιστον). The Stem-vowel is rejected before ι. (As to the inflexion of this Comp., see § 51):

Positive.	Stem.	Comparative.	Superlative.
ἡδύς, *agreeable*	ἡδυ	ἡδίων, -ον	ἥδιστος -η -ον
ταχύς, *swift*	ταχυ	θάσσων -ον (from ταχιων)	τάχιστος -η -ον
μέγας, *large*	μεγα	μείζων -ον (from μεγιων)	μέγιστος.

Further with suppression of ρ:

ἐχθρό-ς, *hostile*	ἐχθίων -ον	Superl. ἔχθιστος.
αἰσχρό-ς, *shameful*	αἰσχίων -ον	,, αἴσχιστος.
οἰκτρό-ς, *pitiable*		,, οἴκτιστος.

ἐχθρ-ός and οἰκτρ-ός also have the forms in τερο-ς and τατο-ς.

§ 69. This comparison occurs also in connection with other peculiarities in the following adjectives:

1. For the idea of *good*:

Positive.	Comparative.	Superlative.
ἀγαθός		
[Stem ἀμεν]	ἀμείνων, ἄμεινον	
[Stem ἀρες]		ἄριστος, η, ον
[Stem βελτο]	βελτίων, βέλτιον	βέλτιστος, η, ον
[Stem κρατυ]	κρείσσων (κρείττων) N. κρεῖσσον (κρεῖττον)	κράτιστος, η, ον
[Stem λωυ]	λωΐων or λώων N. λώϊον or λῷον	λῷστος, η, ον

Obs.—ἀμείνων and ἄριστος rather express *excellence, capacity*; κρείσσων, κράτιστος, *strength, preponderance*, (Lat. *superior*); ἥσσων is opposed to κρείσσων.

2. For the idea of *bad*:

Positive.	Comparative.		Superlative.
κακός	κακίων	N. κάκιον	κάκιστος
[Stem χερ]	χείρων (*deterior*)	N. χεῖρον	χείριστος
[Stem ἡκυ]	ἧσσων (*inferior*)	N. ἧσσον	N. Pl. ἥκιστα, *least of all.*

Positive.	Comparative.	Superlative.
3. μικρός, *small*, besides μικρότερος μείων, *smaller* N. μεῖον		μικρότατος
4. ὀλίγος, *little* [Stem ἐλαχυ]	ἐλάσσων N. ἔλασσον	ἐλάχιστος
5. πολύς, *much*	πλείων (πλέων) N. πλέον (also πλεῖν)	πλεῖστος
6. κᾰλός, *beautiful*, as if from κάλλος, *beauty*	καλλίων N. κάλλιον	κάλλιστος
7. ῥᾴδιος, *easy* [Stem ῥα]	ῥᾴων N. ῥᾷον	ῥᾷστος
8. ἀλγεινός, *painful*, as if from ἄλγος, *pain*	ἀλγίων N. ἄλγιον	ἄλγιστος

§ 70. Observe the Defectives :—

	ὕστερος, *later*	ὕστατος, *ultimus*
		ἔσχατος, *extremus*
(νέος, *new*)		νέατος, *novissimus*
(ὑπέρ, *over*)		ὕπατος, *summus*
(πρό, *before*)	πρότερος, *prior*	πρῶτος, *primus*.
(πέραν, *on the other side*)	περαίτερος.	

C.—*Adverbs of Adjectives.*

§ 71. Adverbs are derived from the adjective Stem by affixing to it the syllable ως. The ο of the Stem is entirely dropped: φίλος, Adv. φίλως. The Stems of the Third Declension remain in the same form as in the Genitive: ταχύς, *swift*, ταχέως; σαφής, *clear*, σαφέως, contr. σαφῶς; σώφρων, *reasonable*, σωφρόνως. Contraction occurs only where the Genitive also has it.

Obs. 1.—The Neuter Accusative, both of the Singular and the Plural, is moreover very often used as an adverb.

Obs. 2.—An older adverbial form is that in ᾰ, as: τάχᾰ from ταχύς, *quick* (meaning, in Att. prose, *perhaps*); ἅμα, *at the same time*; μάλα, *very*. The Comp. of μάλα is μᾶλλον (*potius*) =μάλιον; Sup. μάλιστα (*potissimum*). εὖ, *well*, as an adverb to ἀγαθός, *good*, stands alone.

§ 72. Adverbs in ως are also formed from Comparatives and Superlatives: βεβαιοτέρως, *more firmly*; καλλιόνως, *more beautifully*. But as a rule the *comparative*

has the *Neut. Acc. Sing.*, the *superlative*, the *Neut. Acc. Pl.* as an adverb: *βεβαιότερον, κάλλιον*; *βεβαιότατα, κάλλιστα.*

Obs.—Adverbs in *ω*, like *ἄνω, above*; *κάτω, below*; *ἔσω, inside*; *ἔξω, outside*, have no *s* in Comp. and Superl.: *ἀνωτέρω, κατωτέρω*; so likewise *ἀπωτέρω, further* (from *ἀπό*); *ἐγγυτέρω* (or *ἐγγύτερον*), *ἐγγυτάτω* (or *ἐγγύτατα*), from *ἐγγύς, near*, and some others.

CHAP. VIII.—DECLENSION OF PRONOUNS.

§ 73. The *Personal Pronouns* are:

Singular.			
Nom.	*ἐγώ, I*	*σύ, thou*	
Gen.	*ἐμοῦ, μοῦ*	*σοῦ*	*οὗ, of him*
Dat.	*ἐμοί, μοί*	*σοί*	*οἱ*
Acc.	*ἐμέ, μέ*	*σέ*	*ἕ*
Dual.			
N. A.	(*νῶι*) *νώ, we*	(*σφῶι*) *σφώ, ye*	(*σφωέ*), *they*
G. D.	(*νῶιν*) *νῷν*	(*σφῶιν*) *σφῷν*	(*σφωΐν*)
Plural.			
Nom.	*ἡμεῖς, we*	*ὑμεῖς, you*	*σφεῖς, they* N. *σφέα*
Gen.	*ἡμῶν*	*ὑμῶν*	*σφῶν*
Dat.	*ἡμῖν*	*ὑμῖν*	*σφί-σι(ν)*
Acc.	*ἡμᾶς*	*ὑμᾶς*	*σφᾶς* N. *σφέα*

Obs. 1.—The Stems of the Sing. are: *ἐμε*, for the first person; *σε*, for the second; *ἑ*, for the third. The Nominative, however, is formed differently from them: *ἐγώ, σύ*, and that of the third person is entirely wanting.

The Stems of the Dual are: *νω* [*no-s*], *σφω, σφῶ*. The Dual of the third person does not occur in prose.

The Stems of the Plural are: *ἡμε, ὑμε, σφε* (*ε* is generally contracted with the ending, hence the circumflex).

Obs. 2.—When there is no emphasis on the Personal Pronoun, it becomes enclitic; in that case the first person has the forms beginning with *μ*.

§ 74. The *Possessive Pronouns* are formed from the Stems of the Personal Pronouns:

Stem	ἐμε, ἐμός,	*my*	
„	σε, σός,	*thy*	
„	ἑ, ὅς,	*his, her.*	
Stem	ἡμε, ἡμέτερος,		*our*
„	ὑμε, ὑμέτερος,		*your*
„	σφε, σφέτερος,		*their.*

They are all declined like adjectives in ος (§ 59).

§ 75. αὐτό-ς, αὐτή, αὐτό, *self*, is declined like adjectives in ος, except that the Neuter in the Nom. Acc. Voc. Sing. has no ν (comp. the article τὸ).

ὁ αὐτός (αὑτός), ἡ αὐτή (αὐτή), τὸ αὐτό (ταὐτό or ταὐτόν), *the same*, Lat. *idem*.

§ 76. The Stems of the Personal Pronouns, combined with αὐτός, produce the *Reflexive Pronouns*.

Singular.	Gen. M. N.	F.	Dat. M. N.	F.	Acc. M.	F.	N.	
1st person	ἐμαυτοῦ	-ῆς	ἐμαυτῷ	-ῇ	ἐμαυτόν	-ήν		*myself*
2d person	σεαὐτοῦ	-ῆς	σεαυτῷ	-ῇ	σεαυτόν	-ήν		*thyself*
or	σαυτοῦ	-ῆς	σαυτῷ	-ῇ	σαυτόν	-ήν		
3d person	ἑαυτοῦ	-ῆς	ἑαυτῷ	-ῇ	ἑαυτόν	-ήν	-ό	*himself, her-*
or	αὑτοῦ	-ῆς	αὑτῷ	-ῇ	αὑτόν	-ήν	-ό	*self, itself*

In the plural, both Stems are generally declined together:

Plural.	Gen. M. F. N.	Dat. M. N.	F.	Acc. M.	F.	
1st person	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς	ἡμᾶς αὐτούς	-άς	*ourselves*
2d person	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς	-αῖς	ὑμᾶς αὐτούς	-άς	*yourselves*
3d person	σφῶν αὐτῶν	σφίσιν αὐτοῖς	-αῖς	σφᾶς αὐτούς	-άς	*themselves*
			Neut.	σφέα αὐτά		

Yet the 3d person plural has also the compound form:

	ἑαυτῶν	ἑαυτοῖς -αῖς	ἑαυτούς -άς -ά
or	αὑτῶν	αὑτοῖς -αῖς	αὑτούς -άς -ά

§ 77. ἄλλο-ς, ἄλλη, ἄλλο, *another* (*alius*), is declined like αὐτός. The Stem ἀλλο combined with itself produces the *Reciprocal Pronoun* ἀλλ-ηλο (for ἀλλ-αλλο), which occurs only in the oblique cases of the Dual and Plural.

Dual.	Masc.	Fem.	Neut.
G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
Acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plural.			
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλους	ἀλλήλας	ἄλληλα

§ 78. The two most important *Demonstrative Pronouns* are:

	ὅδε, ἥδε, τόδε, *this*			οὗτος, αὕτη, τοῦτο, *this.*		
	Singular.			Plural.		
Nom.	ὅδε	ἥδε	τόδε	οἵδε	αἵδε	τάδε
	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Gen.	τοῦδε	τῆσδε	τοῦδε		τῶνδε	
	τούτου	ταύτης	τούτου		τούτων	
Dat.	τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τόνδε	τήνδε	τόδε	τοὺσδε	τάσδε	τάδε
	τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

Dual.

N. A. V.	τώδε	τάδε	τώδε	*G. D.*	τοῖνδε	ταῖνδε	τοῖνδε
	τούτω	ταύτᾱ	τούτω		τούτοιν	ταύταιν	τούτοιν

Obs. 1.—ὅδε consists of the article ὁ and the demonstrative enclitic δέ, and is therefore declined entirely like the article with δε affixed. οὗτος corresponds to the article with regard to the rough breathing and the τ at the beginning; it also has the diphthong αυ in the penultima where the article has α or η, and ου where the article has ο, ω, or ου.

Obs. 2.—The adverb of ὅδε is ὧδε; that of οὗτος οὕτως or οὕτω, *in this way.*

Obs. 3.—Like οὗτος are declined:—

τοσοῦτος τοσαύτη τοσοῦτο or τοσοῦτον, *so great* (*tantus*)
οἰοῦτος τοιαύτη τοιοῦτο or τοιοῦτον, *such* (*talis*)
τηλικοῦτος τηλικαύτη τηλικοῦτο or τηλικοῦτον, *so old*

in which, however, the τ of the forms of οὗτος beginning with τ is dropped: ταῦτα, but τοσ-αῦτα. By affixing the enclitic δέ we have the forms τοσόσδε, *so large*; τοιόσδε, *of such quality*; τηλικός-δε, *of such an age*, with a regular adjective declension before the syllable δε.

§ 79. ἐκεῖνο-ς, ἐκείνη, ἐκεῖνο, (*ille*) *yonder, that,* is declined like αὐτός.

§ 80. The *Relative Pronoun* has the rough breathing in all cases, as:

	Singular.			Plural.			Dual.		
	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
Nom.	ὅς, *who*	ἥ	ὅ	οἵ	αἵ	ἅ	*N.A.* ὥ	ἇ	ὥ
Gen.	οὗ	ἧς	οὗ		ὧν		*G.D.* οἷν	αἷν	οἷν
Dat.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς			
Acc.	ὅν	ἥν	ὅ	οὕς	ἅς	ἅ			

§ 81. The *Interrogative Pronoun* has the same Stem as the *Indefinite Pronoun*, from which it is distinguished only by the accent. The Interrogative Pronoun has the acute accent always on the Stem syllable; the Indefinite is enclitic: hence τίς, *who?* τις, enclitic, *some one.*

	Interrogative.	Indefinite.
	Singular.	Singular.
Nom.	τίς τί	τις τι
Gen.	τίνος	τινός
Dat.	τίνι	τινί
Acc.	τίνα τί	τινά τι
	Dual.	Dual.
Nom. Acc.	τίνε	τινέ
Gen. Dat.	τίνοιν	τινοῖν
	Plural.	Plural.
Nom.	τίνες τίνα	τινές τινά (ἄττα)
Gen.	τίνων	τινῶν
Dat.	τίσι(ν)	τισί(ν)
Acc.	τίνας τίνα	τινάς τινά (ἄττα)

Obs. 1.—τοῦ, τῷ are often used for τίνος, τίνι, and for τινός, τινί; and when employed as indefinites, they are enclitic.

Obs. 2.—The Relative and Indefinite combine to form ὅστις, ἥτις, ὅ τι, *who.* Both Stems are declined together: οὑτινος, ἡστινος, ὡτινι, οἱντινοιν. A space is left between ο and τι in ὅ τι, *which*, to distinguish it from the conjunction ὅτι, *that.*

Obs. 3.—The indefinite forms τοῦ, τῷ (for τινός, τινί) are also used with ὅς; but the Stem ὁ is then not declined: Gen. ὅτου; Dat. ὅτῳ, more rarely Gen. Pl. ὅτων, Dat. ὅτοισι(ν). ἄττα is an additional form for ἄτινα, not to be confounded with ἄττα for τινά.

§ 82. Another Indefinite Pronoun is δεῖνα, *quidam*, for all the three genders, sometimes undeclined, sometimes declined as follows:—

Sing. ὁ, ἡ, τὸ δεῖνα, δεῖνος, δεῖνι, δεῖνα.
Pl. οἱ, αἱ δεῖνες, δεἱνων, δεῖνας.

§ 83. The following are called *Correlative Pronouns:*

Interrogative.	Indefinite.	Demonstrative.	Relative.
τίς, *who?*	τὶς, *some one*	ὅδε, οὗτος, *this*	ὅς, ὅστις, *who*
πότερος, *uter? which of two?*	πότερος, *one of two (alteruter)*	ἕτερος, *the one of two (alter)*	ὁπότερος, *which of two*
πόσος, *how great? how much? (quantus, quot)*	ποσός, *of some size or number*	τόσος, τόσοσδε, τοσοῦτος, *so great, so much (tantus, tot)*	ὅσος, ὁπόσος, *how great, how much (quantus, quot)*
ποῖος, *of what quality? (qualis)*	ποιός, *of some quality*	τοῖος, τοιόσδε, τοιοῦτος, *of such a quality (talis)*	οἷος, ὁποῖος, *of what quality (qualis)*
πηλίκος, *how old?*	πηλίκος, *of some age*	τηλίκος, τηλίκοσδε, τηλικοῦτος, *of such age*	ἡλίκος, ὁπηλίκος, *of what age*

§ 84. *Correlative Adverbs* are formed from the same Pronominal Stems.

Interrogative.	Indefinite.	Demonstrative.	Relative.
ποῦ, *where? (ubi?)*	πού (*alicubi*) *somewhere*	ἔνθα, ἐνθάδε, ἐνταῦθα *there (ibi)*	οὗ, ὅπου *where (ubi)*
πόθεν, *whence (unde?)*	ποθέν (*alicunde*) *somewhere*	ἔνθεν, ἐνθένδε, ἐντεῦθεν *from there (inde)*	ὅθεν, ὁπόθεν *whence (unde)*
ποῖ, *whither? (quo?)*	ποί (*aliquo*) *somewhither*	ἔνθα, ἐνθάδε, ἐνταῦθα *thither (eo)*	οἷ, ὅποι *whither (quo)*
πότε, *when?*	ποτέ, *sometime*	τότε, then	ὅτε, ὁπότε, *when*
πηνίκα *at what time?*		τηνίκα, τηνικάδε, τηνικαῦτα *at that time*	ἡνίκα, ὁπηνίκα *at what time*
πῶς, *how?*	πώς, *somehow*	ὧς, ὧδε, οὕτως *thus*	ὡς, ὅπως, *as*
πῇ *whither? in what way?*	πῇ *somewhither, in some way*	τῇδε, ταύτῃ *thither, in this way*	ᾗ, ὅπῃ *whither, in what way.*

Chap. IX.—The Numerals.

§ 85. The *Cardinal, Ordinal,* and *Adverbial* Numerals, with their value and signs, are :—

1	α′	εἷς, μία, ἕν, *one*	ὁ πρῶτος, *the first*	ἅπαξ, *once*
2	β′	δύο	δεύτερος	δίς
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσαρες, τέσσαρα, or τέτταρες, τέτταρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος (ἔννατος)	ἐνάκις (ἐννάκις)
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ′	τεσσαρεσκαίδεκα, τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ′	τεσσαρᾶκοντα	τεσσαρᾶκοστός	τεσσαρᾶκοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϟ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ′	τριᾱκόσιοι, αι, α	τριακοσιοστός	
400	υ′	τετρᾱκόσιοι, αι, α	τετρακοσιοστός	
500	φ′	πεντᾱκόσιοι, αι, α	πεντακοσιοστός	
600	χ′	ἑξᾱκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ′	ἑπτᾱκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω′	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ′	ἐνᾱκόσιοι, αι, α, ἐννᾱκόσιοι, αι, α	ἐνακοσιοστός, ἐννακοσιοστός	
1000	,α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	,β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	,γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000	,ι	μύριοι, αι, α	μυριοστός	μυριάκις

Obs.—The letters of the alphabet are used in numbers also in uninterrupted succession. In the most frequent designation, given above, stigma (ϛ) is inserted after ε for the number 6; ά to θ are therefore units; ί is 10, κ 20; after π (= 80), ϙ (koppa = 90) is inserted; and after ώ (=800) ϡ = (sampi =900). The alphabet begins again at 1000, but here each letter has the accent under it; hence ͵βτμδ = 2344, ͵ωξβ = 1862.

§ 86. The Cardinal Numbers 1 to 4 are declined.

1. *Nom.*	εἷς	μία	ἕν	2. *N. A.* δύο	
Gen.	ἑνός	μιᾶς	ἑνός	*G. D.* δυοῖν	
Dat.	ἑνί	μιᾷ	ἑνί		
Acc.	ἕνα	μίαν	ἕν		
3. *Nom.*	τρεῖς	*N.* τρία		4. τέσσαρες	*N.* τέσσαρα
Gen.	τριῶν			τεσσάρων	
Dat.	τρισί(ν)			τέσσαρσι(ν)	
Acc.	τρεῖς	*N.* τρια		τέσσαρας	*N.* τέσσαρα

Obs.—οὐδείς, οὐδεμία, οὐδέν, and μηδείς, *no one*, are declined like εἷς. δύο is also used without inflexion. δυεῖν is another form for δυοῖν. ττ occurs for σσ in all forms and derivations of τέσσαρες. ἄμφω (*ambo*, *both*), Gen. Dat. ἀμφοῖν, is sometimes represented by the Pl. ἀμφότεροι, αι, α, of which the Singular ἀμφότερον, *both*, is also in use.

§ 87. The Numerals 5 to 199 are indeclinable.

The Cardinal Numerals from 200 are, like the Ordinal, regular adjectives of three terminations: διακόσιοι, αι, α. The Ordinal Numerals have the endings of the superlative, except δεύτερος, which has that of a comparative.

§ 88. The most important *general* Adjectives of quantity are: ἕκαστος, *each*; ἑκάτερος, *either*; πᾶς, πᾶσα, πᾶν (Stem παντ), *all*; ποστός, ὁπόστος [quotus]; and the adverbs: πολλάκις, *many times, often*; ἑκαστάκις, *every time*; ὁσάκις, *as often as*; τοσαυτάκις, *so often*; πλειστάκις, *very often*; ὀλιγάκις, *seldom*.

Chap. X.—Conjugation of Verbs.

General Remarks.

§ 89. The Greeks distinguish in the Verb

1. *Three Numbers: Singular, Dual, and Plural.*

2. *Three Voices:*

Active: ἔλυσα, *I loosed*
Middle: ἐλυσάμην, *I loosed for myself*
Passive: ἐλύθην, *I was loosed.*

Verbs which occur only in the Middle or Passive are called *Deponents:* δέχομαι, *I receive.*

Obs.—Only the Aorist and the Future have special forms for the Passive; and only the Aorist special forms for the Middle: in all other tenses the Middle forms have *also* a Passive meaning.

3. *Two* classes of *Tenses:*

A.—*Principal,* viz.:—
1. *Present:* λύω, *I loose*
2. *Perfect:* λέλυκα, *I have loosed*
3. *Future:* λύσω, *I shall loose.*

B.—*Historical,* viz.:—
1. *Imperfect:* ἔλυον, *I was loosing*
2. *Pluperfect:* ἐλελύκειν, *I had loosed*
3. *Aorist:* ἔλυσα, *I loosed.*

4. *Four Moods,* viz.:—

Finite Verb.
1. *Indicative:* λύω, *I loose*
2. *Subjunctive:* λύω, *I may loose*
3. *Optative:* λύοιμι, *I would loose*
4. *Imperative:* λῦε, *loose.*

5. *Three Verbal Nouns,* viz.:—
1. *Infinitive:* λύειν, *loose*
2. *Participle:* λύων, *loosing*
3. *Verbal Adjective:* λυτέος, *to be loosed, (solvendus).*

§ 90. The *Personal Endings* originally were :

	Active.				Middle.	
	Principal Tenses.		Historical Tenses.		Principal Tenses.	Hist. Tenses.
Sing. 1.	-μι		-ν		-μαι	-μην
2.	-σι		-ς		-σαι	-σο
3.	-τι		—		-ται	-το
Dual. 1.		-μεν			-μεθον	
2.		-τον			-σθον	
3.	-τον		-την		-σθον	-σθην
Plur. 1.		-μεν			-μεθα	
2.		-τε			-σθε	
3.	-ντι		-ν		-νται	-ντο

The Active personal endings of the principal tenses are most easily observed in the verb :

εἰ-μί, I am	*ἐσ-μέν*	*ἐσ-μέν.*
ἐσ-σί (contr. *εἶ*)	*ἐσ-τόν*	*ἐσ-τέ.*
ἐσ-τι(ν)	*ἐσ-τόν*	*εἰ-σί(ν)* (*σι=ντι*).

§ 91. The tenses, moods, and verbal nouns are classified according to the *Stems* (*Tense-Stems*), from which they are formed. The Tense-Stems are the following :

1. The *Present-Stem*, from which the Pres. and Imperf. are formed.

2. The *Strong Aorist-Stem*, from which the Second or Strong Aorist Act. and Mid. are formed.

3. The *Future-Stem*, from which the Fut. Act. and Mid. are formed.

4. The *Weak Aorist-Stem*, from which the First or Weak Aorist Act. and Mid. are formed.

5. The *Perfect-Stem*, from which the Perfect, Pluperfect, and Future-Perfect are formed.

These five Stems belong to the Active and Middle. There are added to them, for the special forms of the Passive :

6. The *Strong Passive Stem*, from which the Second or Strong Aorist Passive and Second Future Passive are formed.

7. The *Weak Passive Stem*, from which the First or Weak Aorist Passive and First Future Passive are formed.

The form from which all the Tense-Stems of a verb may be derived is called the *Verbal-Stem*.

§ 92. The *Subjunctive* is indicated by a long vowel between the Stem and the ending. *λύ-ω-μεν, solv-ā-mus ; λύ-η-τε, solv-ā-tis.*

§ 93. The *Optative* is indicated by the vowel *ι*, which

generally becomes a diphthong with other vowels: *λύ-οι-μεν, we would loose.* The *Subjunctive* has the endings of the *principal tenses;* the *Optative* (except 1 Sing. Act.) those of the *historical tenses.*

§ 94. The *Imperative* has the following peculiar endings:

		Active.	Middle.
Sing.	2.	*-θι*	*-σο*
	3.	*-τω*	*-σθω*
Dual	2.	*-τον*	*-σθον*
	3.	*-των*	*-σθων*
Plur.	2.	*-τε*	*-σθε*
	3.	*-ντων* or *-τωσαν*	*-σθων* or *-σθωσαν*

§ 95. There are *Two Principal Conjugations:*

1. The *First*—the most frequent—connects the personal endings with the first two Tense-Stems by a connecting vowel: *λύ-ο-μεν.* The verbs belonging to it are called verbs in ω because the 1 Sing. Pres. Act. ends in ω: *λύω.*

2. The *Second*—less frequent, but older—affixes the personal endings to the first two Tense-Stems *without a connecting vowel: ἐσ-μέν.* They are called verbs in μι because the 1 Sing. Pres. Act. preserves the original ending μι: *εἰ-μί.*

The forms of the other five Tense-Stems are common to both conjugations.

The Paradigms of the verbs are given first: the formation of each Tense-Stem is then explained in order.

List of the Paradigms.

Εἰμί, I am	Table I.
Synopsis of *λύω, I loose* (exhibiting the meanings of the Tenses)	„ II.
VERBS IN Ω.	
A.—*Vowel Stems.*	
1. Uncontracted, *λύω*	„ III.
2. Contracted, *τιμάω, ποιέω, δουλόω*	„ IV.
B.—*Consonant Stems.*	
1. Guttural Stems, *πλέκω, φεύγω, τάσσω*	„ V.
2. Dental-Stems, *ψεύδομαι, πείθω, κομίζω*	„ VI.
3. Labial Stems, *πέμπω, λείπω, καλύπτω*	„ VII.
4. Liquid Stems, *δέρω, ἀγγέλλω, σπείρω*	„ VIII.
VERBS IN MI.	
First Class, *τίθημι, δίδωμι, ἵστημι*	„ IX.
Second Class, *δείκνυμι*	„ X.

PARADIGMS OF VERBS.

Εἰμί, *I am.* Stem ἐς.

Moods.	Numbers.	Persons.	Present.	Imperfect.	Future.
Indicative.	S.	1	εἰμί	ἦν or ἦ	ἔσομαι
		2	εἶ	ἦσθα	ἔσῃ or ἔσει
		3	ἐστί(ν)	ἦν	ἔσται
	D.	1			ἐσόμεθον
		2	ἐστόν	ἦστον or ἦτον	ἔσεσθον
		3	ἐστόν	ἤστην or ἤτην	ἔσεσθον
	P.	1	ἐσμέν	ἦμεν	ἐσόμεθα
		2	ἐστέ	ἦστε or ἦτε	ἔσεσθε
		3	εἰσί	ἦσαν	ἔσονται
Subjunctive.	S.	1	ὦ		
		2	ἦς		
		3	ἦ		
	D.	2	ἦτον		
		3	ἦτον		
	P.	1	ὦμεν		
		2	ἦτε		
		3	ὦσι		
Optative.	S.	1	εἴην		ἐσοίμην
		2	εἴης		ἔσοιο
		3	εἴη		ἔσοιτο
	D.	1			ἐσοίμεθον
		2	εἶητον or εἶτον		ἔσοισθον
		3	εἰήτην or εἴτην		ἐσοίσθην
	P.	1	εἶημεν or εἶμεν		ἐσοίμεθα
		2	εἶητε or εἶτε		ἔσοισθε
		3	εἶησαν or εἶεν		ἔσοιντο
Imperative.	S.	2	ἴσθι		
		3	ἔστω		
	D.	2	ἔστον		
		3	ἔστων		
	P.	2	ἔστε		
		3	ἔστωσαν or ἔστων		
Infinitive.			εἶναι		ἔσεσθαι
Participle.			ὤν		ἐσόμενος
			οὖσα		ἐσομένη
			ὄν (Stem οντ)		ἐσόμενον

Synopsis of the Verb λύ-ω to loose (exhibiting the meanings of the Tenses).

Tense.	Mood.	Active Voice.		Middle Voice.	Passive Voice.	
Pres.	Ind.	λύω	*I am loosing* (or *I loose*)	λύομαι	like the middle	*I am loosed* (continued)
	Sub.	λύω	*I may* or *can be loosing*	λύωμαι		*I may* etc. *be loosed* ,,
	Opt.	λύοιμι	*I might, could, would,* or *should*	λυοίμην		*I might* etc. *be loosed* ,,
	Imp.	λῦε	*be loosing* [*be loosing*	λύου		*be thou loosed* ,
	Inf.	λύειν	*to be loosing*	λύεσθαι		*to be loosed* ,,
	Part.	λύων	*loosing*	λυόμενος		*being loosed* ,,
Impf.	Ind.	ἔλυον	*I was loosing*	ἐλυόμην	like the middle	*I was loosed* (continued)
Fut.	Ind.	λύσω	*I shall loose*	λύσομαι	λυθήσομαι	*I shall be loosed* [after]
	Opt.	λύσοιμι	*I might* etc. *loose* (hereafter)	λυσοίμην	λυθησοίμην	*I might* etc. *be loosed* (here-
	Inf.	λύσειν	*to loose* (hereafter)	λύσεσθαι	λυθήσεσθαι	*to be loosed* (hereafter)
	Part.	λύσων	*about to loose*	λυσόμενος	λυθησόμενος	*about to be loosed*
1 Aor. (Weak)	Ind.	ἔλυσα	*I loosed*	ἐλυσάμην	ἐλύθην	*I was loosed*
	Sub.	λύσω	*I may* or *can loose*	λύσωμαι	λυθῶ	*I may* etc. *be loosed*
	Opt.	λύσαιμι	*I might, could, would,* or *should*	λυσαίμην	λυθείην	*I might* etc. *be loosed*
	Imp.	λῦσον	*loose thou* [*loose*	λῦσαι	λύθητι	*be thou loosed*
	Inf.	λῦσαι	*to loose*	λύσασθαι	λυθῆναι	*to be loosed*
	Part.	λύσας	*loosing* or *having loosed*	λυσάμενος	λυθείς	*loosed* or *having been loosed*
1 Perf. (Weak)	Ind.	λελυκα	*I have loosed*	λελυμαι	like the middle	*I have been loosed*
	Sub.	λελύκω	*I may* etc. *have loosed*	λελυμένος ὦ		*I may* etc. *have been loosed*
	Opt.	λελύκοιμι	*I might* etc. *have loosed*	λελυμένος εἴην		*I might* etc. *have been loosed*
	Imp.	λέλυκε	*do thou have loosed*	λέλυσο		*do thou have been loosed*
	Inf.	λελυκέναι	*to have loosed*	λελύσθαι		*to have been loosed*
	Part.	λελυκώς	*having loosed*	λελυμένος		*having been loosed*
Plup.	Ind.	ἐλελύκειν	*I had loosed*	ἐλελύμην	like the middle	*I had been loosed*

Fut. Perf. Ind. λελύσομαι, Mid. *I shall have loosed for myself*, Pass. *I shall have been loosed.*
Opt. λελυσοίμην, Inf. λελύσεσθαι, Par. λελυσόμενος.
Verbal Adject. λυτός *loosed* or *looseable*, λυτέος (requiring) *to be loosed.*

Sect. 6. a. B

A.—VOWEL-STEMS.

ACTIVE

Tenses.	Numbers. Persons.	Indicative.		Subjunctive.
		Present.	Imperfect.	
Present.	S. 1	λύω	ἔλυον	λύω
	2	λύεις	ἔλυες	λύῃς
	3	λύει	ἔλυε(ν)	λύῃ
	D. 2	λύετον	ἐλύετον	λύητον
	3	λύετον	ἐλυέτην	λύητον
	P. 1	λύομεν	ἐλύομεν	λύωμεν
	2	λύετε	ἐλύετε	λύητε
	3	λύουσι(ν)	ἔλυον	λύωσι(ν)
Future.	S. 1	λύσω		
	2	λύσεις		
	3	λύσει		
	D. 2	λύσετον		
	3	λύσετον		
	P. 1	λύσομε		
	2	λύσετε		
	3	λύσουσι		
1 Aorist (Weak).	S. 1	ἔλυσα		λύσω
	2	ἔλυσας		λύσῃς
	3	ἔλυσε(ν)		λύσῃ
	D. 2	ἐλύσατον		λύσητον
	3	ἐλυσάτην		λύσητον
	P. 1	ἐλύσαμεν		λύσωμεν
	2	ἐλύσατε		λύσητε
	3	ἔλυσαν		λύσωσι
		Perfect.	Pluperfect.	
1 Perfect (Weak).	S. 1	λέλυκα	ἐλελύκειν	λελύκω
	2	λέλυκας	ἐλελύκεις	λελύκῃς
	3	λέλυκε(ν)	ἐλελύκει	λελύκῃ
	D. 2	λελύκατον	ἐλελύκειτον	λελύκητον
	3	λελύκατον	ἐλελυκείτην	λελύκητον
	P. 1	λελύκαμεν	ἐλελύκειμεν	λελύκωμεν
	2	λελύκατε	ἐλελύκειτε	λελύκητε
	3	λελύκᾶσι(ν)	ἐλελύκεσαν or ἐλελύκεισαν	λελύκωσι
2 Aorist (Strong).		Wanting		
2 Perfect and Pluperf. (Strong)		Wanting		

Examples for θύω, *I sacrifice*; θεραπεύω, *I serve*; βουλεύω, *I advise*; χορεύω, *I dance*; ἐπαύσθην:

1.—UNCONTRACTED.

VOICE.

Optative.	Imperative.	Infinitive.	Participle.
λύοιμι		λύειν	λύων
λύοις	λῦε		λύουσα
λύοι	λυέτω		λῦον
λύοιτον	λύετον		
λυοίτην	λυέτων		Gen. λύοντος
λύοιμεν			λυούσης
λύοιτε	λύετε		λύοντος
λύοιεν	λυόντων or λυέτωσαν		Stem λυοντ
λύσοιμι		λύσειν	λύσων
λύσοις			
λύσοι			λύσουσα
λύσετον			λῦσον
λυσοίτην			Gen. λύσοντος
λύσοιμεν			λυσούσης
λύσοιτε			λύσοντος
λύσοιεν			Stem λυσοντ
λύσαιμι		λῦσαι	λύσας
λύσαις or λύσειας	λῦσον		λύσασα
			λῦσαν
λύσαι or λύσειε(ν)	λυσάτω		Gen. λύσαντος
λύσαιτον	λύσατον		λυσάσης
λυσαίτην	λυσάτων		λύσαντος
λύσαιμεν			Stem λυσαντ
λύσαιτε	λύσατε [τωσαν		
λύσαιεν or λύσειαν	λυσάντων or λυσά-		
λελύκοιμι		λελυκεναι	λελυκώς
λελύκοις	λέλυκε		λελυκυῖα
			λελυκός
λελύκοι	λελυκέτω		Gen. λελυκότος
λελύκοιτον			λελυκυίας
λελυκοίτην	λελύκετον		λελυκότος
λελύκοιμεν	λελυκέτων		Stem λελυκοτ
λελύκοιτε	λελύκετε		
λελύκοιεν	λελυκόντων or λελυκέτωσαν		

Conjugation.

δακρύω, *I weep*; παύω, *I make to cease* (Midd. *I cease*). [1 Aor. Pass. *Verbal*, παυστέος.]

A.—VOWEL-STEMS.

MIDDLE AND

Tenses common

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
Present.	S.	1	λύομαι	λύωμαι
		2	λύῃ or λύει	λύῃ
		3	λύεται	λύηται
	D.	1	λυόμεθον	λυώμεθον
		2	λύεσθον	λύησθον
		3	λύεσθον	λύησθον
	P.	1	λυόμεθα	λυώμεθα
		2	λύεσθε	λύησθε
		3	λύονται	λύωνται
Imperfect.	S.	1	ἐλυόμην	
		2	ἐλύου	
		3	ἐλύετο	
	D.	1	ἐλυόμεθον	
		2	ἐλύεσθον	
		3	ἐλυέσθην	
	P.	1	ἐλυόμεθα	
		2	ἐλύεσθε	
		3	ἐλύοντο	
Future.	S.	1	λύσομαι etc., as in the Pres. λύομαι	
Perfect.	S.	1	λέλυμαι	λελυμένος ὦ
		2	λέλυσαι	
		3	λέλυται	
	D.	1	λελύμεθον	
		2	λέλυσθον	
		3	λέλυσθον	
	P.	1	λελύμεθα	
		2	λέλυσθε	
		3	λέλυνται	
Pluperfect.	S.	1	ἐλελύμην	
		2	ἐλέλυσο	
		3	ἐλέλυτο	
	D.	1	ἐλελύμεθον	
		2	ἐλέλυσθον	
		3	ἐλελύσθην	
	P.	1	ἐλελύμεθα	
		2	ἐλέλυσθε	
		3	ἐλέλυντο	
Future Perfect	S.	1	λελύσομαι etc., as in the Pres. λύομαι	

I.—UNCONTRACTED.

PASSIVE VOICES.

to both Voices.

Optative.	Imperative.	Infinitive.	Participle.
λυοίμην λύοιο λύοιτο λυοίμεθον λύοισθον λυοίσθην λυοίμεθα λύοισθε λύοιντο	 λύου λυέσθω λύεσθον λυέσθων λύεσθε λυέσθων or λυέσθωσαν	λύεσθαι	λυόμενος λυομένη λυόμενον
λυσοίμην etc., as in the Pres. λυοίμην		λύσεσθαι	λυσόμενος λυσομένη λυσόμενον
λελυμένος εἴην	 λέλυσο λελύσθω λέλυσθον λελύσθων λέλυσθε λελύσθων or λελύσθωσαν	λελύσθαι	λελυμένος λελυμένη λελυμένον
λελυσοίμην etc., as in the Pres. λυοίμην		λελύσεσθαι	λελυσόμενος λελυσομενη λελυσόμενον

A.—VOWEL-STEMS.

MIDDLE AND

Tenses peculiar to

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
1 Aorist (Weak).	S.	1	ἐλυσάμην	λύσωμαι
		2	ἐλύσω	λύσῃ
		3	ἐλύσατο	λύσηται
	D.	1	ἐλυσάμεθον	λυσώμεθον
		2	ἐλύσασθον	λύσησθον
		3	ἐλυσάσθην	λύσησθον
	P.	1	ἐλυσάμεθα	λυσώμεθα
		2	ἐλύσασθε	λύσησθε
		3	ἐλύσαντο	λύσωνται
2 Aorist (Strong).			Wanting	

Tenses peculiar to

1 Aorist (Weak).	S.	1	ἐλύθην	λυθῶ
		2	ἐλύθης	λυθῇς
		3	ἐλύθη	λυθῇ
	D.	2	ἐλύθητον	λυθῆτον
		3	ἐλυθήτην	λυθῆτον
	P.	1	ἐλύθημεν	λυθῶμεν
		2	ἐλύθητε	λυθῆτε
		3	ἐλύθησαν	λυθῶσι(ν)
1 Future (Weak).	S.	1	λυθήσομαι	
		2	λυθήσῃ or λυθήσει	
		3	λυθήσεται	
	D.	1	λυθησόμεθον	
		2	λυθήσεσθον	
		3	λυθήσεσθον	
	P.	1	λυθησόμεθα	
		2	λυθήσεσθε	
		3	λυθήσονται	
2 Aorist (Strong).			Wanting	
2 Future (Strong).			Wanting	

Verbal Adjectives: λυτός, ή, όν. 2. λυτέος, α, ον.

I.—UNCONTRACTED.

PASSIVE VOICES.

the Middle Voice.

Optative.	Imperative.	Infinitive.	Participle.
λυσαίμην λύσαιο λύσαιτο λυσαίμεθον λύσαισθον λυσαίσθην λυσαίμεθα λύσαισθε λύσαιντο	λῦσαι λυσάσθω λύσασθον λυσάσθων λύσασθε λυσάσθων or λυσάσθωσαν	λύσασθαι	λυσάμενος λυσαμένη λυσάμενον

the Passive Voice.

λυθείην λυθείης λυθείη λυθείητον or λυθεῖτον λυθειήτην or λυθείτην λυθείημεν or λυθεῖμεν λυθείητε or λυθεῖτε λυθείησαν or λυθεῖεν	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν or λυθέντων	λυθῆναι	λυθείς λυθεῖσα λυθέν Gen. λυθέντος λυθείσης λυθέντος Stem λυθεντ
λυθησοίμην λυθήσοιο λυθήσοιτο λυθησοίμεθον λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσοιντο		λυθήσεσθαι	λυθησόμενος λυθησομένη λυθησόμενον

A.—VOWEL-STEMS.

Present and Imperfect Tenses,

		τῑμάω, *I honour* [comp. Lat. *am(a)o*]		ποιέω, *I make* [comp. Lat. *moneo*]		δουλόω, *I subjugate*	
		Stems. τιμα		ποιε		δουλο	
		Active.					
Pres. Indicative.	S. 1	τιμάω	τιμῶ	ποιέω	ποιῶ	δουλόω	δουλῶ
	2	τιμάεις	τιμᾷς	ποιέεις	ποιεῖς	δουλόεις	δουλοῖς
	3	τιμάει	τιμᾷ	ποιέει	ποιεῖ	δουλόει	δουλοῖ
	D.1						
	2	τιμάετον	τιμᾶτον	ποιέετον	ποιεῖτον	δουλόετον	δουλοῦτον
	3	τιμάετον	τιμᾶτον	ποιέετον	ποιεῖτον	δουλόετον	δουλοῦτον
	P. 1	τιμάομεν	τιμῶμεν	ποιέομεν	ποιοῦμεν	δουλόομεν	δουλοῦμεν
	2	τιμάετε	τιμᾶτε	ποιέετε	ποιεῖτε	δουλόετε	δουλοῦτε
	3	τιμά-ου-σι(ν)	τιμῶ-σι(ν)	ποιέου-σι(ν)	ποιοῦ-σι(ν)	δουλόου-σι(ν)	δουλῶ-σι(ν)
Subjunctive.	S. 1	τιμάω	τιμῶ	ποιέω	ποιῶ	δουλόω	δουλῶ
	2	τιμάῃς	τιμᾷς	ποιέῃς	ποιῇς	δουλόῃς	δουλοῖς
	3	τιμάῃ	τιμᾷ	ποιέῃ	ποιῇ	δουλόῃ	δουλοῖ
	D.1						
	2	τιμάητον	τιμᾶτον	ποιέητον	ποιῆτον	δουλόητον	δουλῶτον
	3	τιμάητον	τιμᾶτον	ποιέητον	ποιῆτον	δουλόητον	δουλῶτον
	P. 1	τιμάωμεν	τιμῶμεν	ποιέωμεν	ποιῶμεν	δουλόωμεν	δουλῶμεν
	2	τιμάητε	τιμᾶτε	ποιέητε	ποιῆτε	δουλόητε	δουλῶτε
	3	τιμάω-σι(ν)	τιμῶ-σι(ν)	ποιέω-σι(ν)	ποιῶ-σι(ν)	δουλόω-σι(ν)	δουλῶ-σι(ν)
Optative.	S. 1	τιμάοιμι	τῑμῷμι	ποιέοιμι	ποιοῖμι	δουλόοιμι	δουλοῖμι
		(-αοίην	-ῴην)*	(-εοίην	-οίην)	(-οοίην	-οίην)
	2	τιμάοις	τιμῷς	ποιέοις	ποιοῖς	δουλόοις	δουλοῖς
		(-αοίης	-ῴης)	(-εοίης	-οίης)	(-οοίης	-οίης)
	3	τιμάοι	τιμῷ	ποιέοι	ποιοῖ	δουλόοι	δουλοῖ
		(-αοίη	-ῴη)	(-εοίη	-οίη)	(-οοίη	-οίη)
	D.1						
	2	τιμάοιτον	τιμῷτον	ποιέοιτον	ποιοῖτον	δουλόοιτον	δουλοῖτον
		(-αοίητον	-ῴητον)	(-εοίητον	-οίητον)	(-οοίητον	-οίητον)
	3	τιμαοίτην	τιμῴτην	ποιεοίτην	ποιοίτην	δουλοοίτην	δουλοίτην
		(-αοιήτην	-ῳήτην)	(-εοιήτην	-οιήτην)	(-οοιήτην	-οιήτην)
	P. 1	τιμάοιμεν	τιμῷμεν	ποιέοιμεν	ποιοῖμεν	δουλόοιμεν	δουλοῖμεν
		(-αοίημεν	-ῴημεν)	(-εοίημεν	-οίημεν)	(-οοίημεν	-οίημεν)
	2	τιμάοιτε	τιμῷτε	ποιέοιτε	ποιοῖτε	δουλόοιτε	δουλοῖτε
		(-αοίητε	-ῴητε)	(-εοίητε	-οίητε)	(-οοίητε	-οίητε)
	3	τιμάοιεν	τιμῷεν	ποιέοιεν	ποιοῖεν	δουλόοιεν	δουλοῖεν
				(-εοίησαν	-οιησαν)		

* *Obs.*—The more usual forms are those printed in spaced type.

II.—CONTRACTED.

Indicative Mood.

Middle and Passive.

τιμόομαι	τιμῶμαι	ποιέομαι	ποιοῦμαι	δουλόομαι	δουλοῦμαι
τιμάῃ, ει	τιμᾷ	ποιέῃ, ει	ποιῇ, εῖ	δουλόῃ, ει	δουλοῖ
τιμάεται	τιμᾶται	ποιέεται	ποιεῖται	δουλόεται	δουλοῦται
τιμαόμεθον	τιμώμεθον	ποιεόμεθον	ποιούμεθον	δουλοόμεθον	δουλούμεθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμαόμεθα	τιμώμεθα	ποιεόμεθα	ποιούμεθα	δουλοόμεθα	δουλούμεθα
τιμάεσθε	τιμᾶσθε	ποιέεσθε	ποιεῖσθε	δουλόεσθε	δουλοῦσθε
τιμάονται	τιμῶνται	ποιέονται	ποιοῦνται	δουλόονται	δουλοῦνται
τιμάωμαι	τιμῶμαι	ποιέωμαι	ποιῶμαι	δουλόωμαι	δουλῶμαι
τιμάῃ	τιμᾷ	ποιέῃ	ποιῇ	δουλόῃ	δουλοῖ
τιμάηται	τιμᾶται	ποιέηται	ποιῆται	δουλόηται	δουλῶται
τιμαώμεθον	τιμώμεθον	ποιεώμεθον	ποιώμεθον	δουλοώμεθον	δουλώμεθον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμάησθον	τιμᾶσθον	ποιέησθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμαώμεθα	τιμώμεθα	ποιεώμεθα	ποιώμεθα	δουλοώμεθα	δουλώμεθα
τιμάησθε	τιμᾶσθε	ποιέησθε	ποιῆσθε	δουλόησθε	δουλῶσθε
τιμάωνται	τιμῶνται	ποιέωνται	ποιῶνται	δουλόωνται	δουλῶνται
τιμαοίμην	τιμῴμην	ποιεοίμην	ποιοίμην	δουλοοίμην	δουλοίμην
τιμάοιο	τιμῷο	ποιέοιο	ποιοῖο	δουλόοιο	δουλοῖο
τιμάοιτο	τιμῷτο	ποιέοιτο	ποιοῖτο	δουλόοιτο	δουλοῖτο
τιμαοίμεθον	τιμῴμεθον	ποιεοίμεθον	ποιοίμεθον	δουλοοίμεθον	δουλοίμεθον
τιμάοισθον	τιμῷσθον	ποιέοισθον	ποιοῖσθον	δουλόοισθον	δουλοῖσθον
τιμαοίσθην	τιμῴσθην	ποιεοίσθην	ποιοίσθην	δουλοοίσθην	δουλοίσθην
τιμαοίμεθα	τιμῴμεθα	ποιεοίμεθα	ποιοίμεθα	δουλοοίμεθα	δουλοίμεθα
τιμάοισθε	τιμῷσθε	ποιέοισθε	ποιοῖσθε	δουλόοισθε	δουλοῖσθε
τιμάοιντο	τιμῷντο	ποιέοιντο	ποιοῖντο	δουλόοιντο	δουλοῖντο

A.—VOWEL-STEMS.

Present and Imperfect Tenses,

		τῑμάω, *I honour* comp. Lat. *am(a)o*] Stems. τιμα		ποιέω, *I make* [comp. Lat. *moneo*] ποιε		δουλόω, *I subjugate* δουλο	
		Active.					
Imperative.	S. 2	τίμαε	τίμᾱ	ποίεε	ποίει	δούλοε	δούλου
	3	τιμαέτω	τιμάτω	ποιεέτω	ποιείτω	δουλοέτω	δουλούτω
	D. 2	τιμαέτον	τιμᾶτον	ποιεέτον	ποιείτον	δουλοέτον	δουλοῦτον
	3	τιμαέτων	τιμάτων	ποιεέτων	ποιείτων	δουλοέτων	δουλούτων
	P. 2	τιμάετε	τιμᾶτε	ποιέετε	ποιεῖτε	δουλόετε	δουλοῦτε
		τιμαόντων	τιμώντων	ποιεόντων	ποιούντων	δουλοόντων	δουλούντων
		τιμαέτωσαν	τιμάτωσαν	ποιεέτωσαν	ποιείτωσαν	δουλοέτωσαν	δουλούτωσαν
Infin.		τιμάειν	τιμᾶν	ποιέειν	ποιεῖν	δουλόειν	δουλοῦν
Particip'le.		τιμάων	τιμῶν	ποιέων	ποιῶν	δουλόων	δουλῶν
		τιμάουσα	τιμῶσα	ποιέουσα	ποιοῦσα	δουλόουσα	δουλοῦσα
		τιμάον	τιμῶν	ποιέον	ποιοῦν	δουλόον	δουλοῦν
Imperfect.	S. 1	ἐτίμαον	ἐτίμων	ἐποίεον	ἐποίουν	ἐδούλοον	ἐδούλουν
	2	ἐτίμαες	ἐτίμᾱς	ἐποίεες	ἐποίεις	ἐδούλοες	ἐδούλους
	3	ἐτίμαε(ν)	ἐτίμᾱ	ἐποίεε(ν)	ἐποίει	ἐδούλοε(ν)	ἐδούλου
	D. 1						
	2	ἐτιμάετον	ἐτιμᾶτον	ἐποιέετον	ἐποιεῖτον	ἐδουλόετον	ἐδουλοῦτον
	3	ἐτιμαέτην	ἐτιμάτην	ἐποιεέτην	ἐποιείτην	ἐδουλοέτην	ἐδουλούτην
	P. 1	ἐτιμάομεν	ἐτιμῶμεν	ἐποιέομεν	ἐποιοῦμεν	ἐδουλόομεν	ἐδουλοῦμεν
	2	ἐτιμάετε	ἐτιμᾶτε	ἐποιέετε	ἐποιεῖτε	ἐδουλόετε	ἐδουλοῦτε
	3	ἐτίμαον	ἐτίμων	ἐποίεον	ἐποίουν	ἐδούλοον	ἐδούλουν

The other Tenses are conjugated like the same Tenses in λύω.

Examples for

τολμάω, *I dare*
σιγάω, *I am silent*
βοάω, *I call out*
ἐάω, *I let, permit*
ἀσκέω, *I practise*
κοσμέω, *I adorn*

II.—CONTRACTED.

Indicative Mood.

Middle and Passive.					
τιμάου	τιμῶ	ποιέου	ποιοῦ	δουλόου	δουλοῦ
τιμαέσθω	τιμάσθω	ποιεέσθω	ποιείσθω	δουλοέσθω	δουλούσθω
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμαέσθων	τιμάσθων	ποιεέσθων	ποιείσθων	δουλοέσθων	δουλούσθων
τιμάεσθε	τιμᾶσθε	ποιέεσθε	ποιεῖσθε	δουλόεσθε	δουλοῦσθε
τιμαέσθων	τιμάσθων	ποιεέσθων	ποιεῖσθων	δουλοέσθων	δουλούσθων
τιμαέσθωσαν	τιμάσθωσαν	ποιεέσθωσαν	ποιείσθωσαν	δουλοέσθωσαν	δουλούσθωσαν
τιμάεσθαι	τιμᾶσθαι	ποιέεσθαι	ποιεῖσθαι	δουλόεσθαι	δουλοῦσθαι
τιμαόμενος	τιμώμενος	ποιεόμενος	ποιούμενος	δουλοόμενος	δουλούμενος
τιμαομένη	τιμωμένη	ποιεομένη	ποιουμένη	δουλοομένη	δουλουμένη
τιμαόμενον	τιμώμενον	ποιεόμενον	ποιούμενον	δουλοόμενον	δουλούμενον
ἐτιμαόμην	ἐτιμώμην	ἐποιεόμην	ἐποιούμην	ἐδουλοόμην	ἐδουλούμην
ἐτιμάου	ἐτιμῶ	ἐποιέου	ἐποιοῦ	ἐδουλόου	ἐδουλοῦ
ἐτιμάετο	ἐτιμᾶτο	ἐποιέετο	ἐποιεῖτο	ἐδουλόετο	ἐδουλοῦτο
ἐτιμαόμεθον	ἐτιμώμεθον	ἐποιεόμεθον	ἐποιούμεθον	ἐδουλοόμεθον	ἐδουλούμεθον
ἐτιμάεσθον	ἐτιμᾶσθον	ἐποιέεσθον	ἐποιεῖσθον	ἐδουλόεσθον	ἐδουλοῦσθον
ἐτιμαέσθην	ἐτιμάσθην	ἐποιεέσθην	ἐποιείσθην	ἐδουλοέσθην	ἐδουλούσθην
ἐτιμαόμεθα	ἐτιμώμεθα	ἐποιεόμεθα	ἐποιούμεθα	ἐδουλοόμεθα	ἐδουλούμεθα
ἐτιμάεσθε	ἐτιμᾶσθε	ἐποιέεσθε	ἐποιεῖσθε	ἐδουλόεσθε	ἐδουλοῦσθε
ἐτιμάοντο	ἐτιμῶντο	ἐποιέοντο	ἐποιοῦντο	ἐδουλόοντο	ἐδουλοῦντο

A Synopsis of these Tenses is given in the following Table :—

Conjugation.

ἀριθμέω, I count
δηλόω, I make clear
στεφανόω, I crown

ζημιόω, I punish
χρυσόω, I gild.

A.—VOWEL-STEMS.

(Uncontracted

Tenses.	Indicative.	Subjunctive.	Optative.
	Active Voice.		
Future.	τιμήσω ποιήσω δουλώσω		τιμήσοιμι ποιήσοιμι δουλώσοιμι
1 Aorist (Weak).	ἐτίμησα ἐποίησα ἐδούλωσα	τιμήσω ποιήσω δουλώσω	τιμήσαιμι ποιήσαιμι δουλώσαιμι
1 Perfect (Weak).	τετίμηκα πεποίηκα δεδούλωκα	τετιμήκω πεποιήκω δεδουλώκω	τετιμήκοιμι πεποιήκοιμι δεδουλώκοιμι
1 Pluperfect (Weak).	ἐτετιμήκειν ἐπεποιήκειν ἐδεδουλώκειν		•
	Middle and Passive Voices.		
Future.	τιμήσομαι ποιήσομαι δουλώσομαι		τιμησοίμην ποιησοίμην δουλωσοίμην
Perfect.	τετίμημαι πεποίημαι δεδούλωμαι	τετιμημένος ὦ πεποιημένος ὦ δεδουλωμένος ὦ	τετιμημένος εἴην πεποιημένος εἴην δεδουλωμένος εἴην
Pluperfect.	ἐτετιμήμην ἐπεποιήμην ἐδεδουλώμην		••
Future Perfect.	τετιμήσομαι πεποιήσομαι δεδουλώσομαι		τετιμησοίμην πεποιησοίμην. δεδουλωσοίμην
1 Aorist Passive (Weak).	ἐτιμήθην ἐποιήθην ἐδουλώθην	τιμηθῶ ποιηθῶ δουλωθῶ	τιμηθείην ποιηθείην δουλουθείην
1 Future Passive (Weak).	τιμηθήσομαι ποιηθήσομαι δουλωθήσομαι		τιμηθησοίμην ποιηθησοίμην δουλωθῆσοίμην
Verbal Adjectives :	1. τιμητός ποιητός δουλωτός	2. τιμητέος ποιητέος • δουλωτέος	

II.—CONTRACTED.

Tenses.)

Imperative.	Infinitive.	Participle.
	Active Voice.	
	τιμήσειν ποιήσειν δουλώσειν	τιμήσων ποιήσων δουλώσων
τίμησον ποίησον δούλωσον	τιμῆσαι ποιῆσαι δουλῶσαι	τιμήσας φιλήσας δουλώσας
τετίμηκε πεποίηκε δεδούλωκε	τετιμηκέναι πεποιηκέναι δεδουλωκέναι	τετιμηκώς πεποιηκώς δεδουλωκώς
	Middle and Passive Voices.	
	τιμήσεσθαι ποιήσεσθαι δουλώσεσθαι	τιμησόμενος ποιησόμενος δουλωσόμενος
τετίμησο πεποίησο δεδούλωσο	τετιμῆσθαι πεποιῆσθαι δεδουλῶσθαι	τετιμημένος πεποιημένος δεδουλωμένος
	τετιμήσεσθαι πεποιήσεσθαι δεδουλώσεσθαι	τετιμησόμενος πεποιησόμενος δεδουλωσόμενος
τιμήθητι ποιήθητι δουλώθητι	τιμηθῆναι ποιηθῆναι δουλωθῆναι	τιμηθείς ποιηθείς δουλωθείς
	τιμηθήσεσθαι ποιηθήσεσθαι δουλωθήσεσθαι	τιμηθησόμενος ποιηθησόμενος δουλωθησόμενος

B.—CONSONANT-STEMS.

πλέκω, I plait (class 1); *φεύγω, I flee* (class 2);

Tenses.	Indicative.		Subjunctive.
	Active.		
Present.	Present. πλέκω φεύγω τάσσω	Imperfect. ἔπλεκον ἔφευγον ἔτασσον	πλέκω φεύγω τάσσω
Future.	πλέξω φεύξομαι τάξω		
1 Aorist (Weak). 2 Aorist (Strong). 1 Aorist (Weak).	ἔπλεξα ἔφυγον ἔταξα		πλέξω φύγω τάξω
	Perfect.	Pluperfect.	
1 Perfect (Weak). 2 Perfect (Strong). 1 Perfect (Weak).	πέπλεχα πέφευγα τέταχα	ἐπεπλέχειν ἐπεφεύγειν ἐτετάχειν	πεπλέχω πεφεύγω τετάχω
	Middle and Passive.		
Present.	Present. πλέκομαι τάσσομαι	Imperfect. ἐπλεκόμην ἐτασσόμην	πλέκωμαι τάσσωμαι
Future.	πλέξομαι τάξομαι		
1 Aorist Middle (Weak).	ἐπλεξάμην ἐταξάμην		πλέξωμαι τάξωμαι
Perfect.	Perfect. πέπλεγμαι τέταγμαι	Pluperfect. ἐπεπλέγμην ἐτετάγμην	πεπλεγμένος ὦ τεταγμένος ὦ
Future Perfect.	πεπλέξομαι τετάξομαι		
2 Aorist Pass. (Strong). 1 Aorist Pass. (Weak).	ἐπλάκην ἐτάχθην		πλακῶ ταχθῶ
2 Future Pass. (Strong). 1 Future Pass. (Weak).	πλακήσομαι ταχθήσομαι		
Verbal Adjectives: 1. *πλεκτός, φευκτός, τακτός.*			

Examples for

ἄγω, I drive (Aor. ἤγαγον, Perf. Act. ἦχα); *ἄρχω, I rule*, both of class 1; Verbal-Stems, as *τὸ πλέγ-μα, the wreath; ἡ τάξι-ς, the arrangement;*

I.—GUTTURAL STEMS.

τάσσω, I arrange (class 4). Verbal-Stems: πλεκ, φυγ, ταγ.

Optative.	Imperative.	Infinitive.	Participle.
		Active.	
πλέκοιμι φεύγοιμι τάσσοιμι	πλέκε φεῦγε τάσσε	πλέκειν φεύγειν τάσσειν	πλέκων φεύγων τάσσων
πλέξοιμι φευξοίμην τάξοιμι		πλέξειν φεύξεσθαι τάξειν	πλέξων φευξόμενος τάξων
πλέξαιμι φύγοιμι τάξαιμι	πλέξον φύγε τάξον	πλέξαι φυγεῖν τάξαι	πλέξας φυγών τάξας
πεπλέχοιμι πεφεύγοιμι τετάχοιμι	πέπλεχε πέφευγε τέταχε	πεπλεχέναι πεφευγέναι τετάχεναι	πεπλεχώς πεφευγώς τετάχως
		Middle and Passive.	
πλεκοίμην τασσοίμην	πλέκου τάσσου	πλέκεσθαι τάσσεσθαι	πλεκόμενος τασσόμενος
πλεξοίμην ταξοίμην		πλέξεσθαι τάξεσθαι	πλεξόμενος ταξόμενος
πλεξαίμην ταξαίμην	πλέξαι τάξαι	πλέξασθαι τάξασθαι	πλεξάμενος ταξάμενος
πεπλεγμένος εἴην τεταγμένος εἴην	πέπλεξο τέταξο	πεπλέχθαι τετάχθαι	πεπλεγμένος τεταγμένος
πεπλεξοίμην τεταξοίμην		πεπλέξεσθαι τετάξεσθαι	πεπλεξόμενος τεταξόμενος
πλακείην ταχθείην	πλάκηθι τάχθητι	πλακῆναι ταχθῆναι	πλακείς ταχθείς
πλακησοίμην ταχθησοίμην		πλακήσεσθαι ταχθήσεσθαι	πλακησόμενος ταχθησόμενος

2. πλεκτέος, φευκτέος, τακτέος.

Conjugation.

ὀρύσσω, I dig, Stem ὀρυχ, class 4, *a*. Nouns are formed from the Pure ἡ ἀρχ-ή, *the government*.

B.—CONSONANT-STEMS.

ψεύδομαι, I lie (class 1); *πείθω, I persuade* (class 2);

Tenses.	Indicative.		Subjunctive.
	Active.		
	Present.	Imperfect.	
Present.	*πείθω* *κομίζω*	*ἔπειθον* *ἐκόμιζον*	*πείθω* *κομίζω*
Future.	*πείσω* *κομιῶ*		
1 Aorist (Weak).	*ἔπεισα* *ἐκόμισα*		*πείσω* *κομίσω*
	Perfect.	Pluperfect.	
2 Perfect (Strong). 1 Perfect (Weak).	*πέποιθα* *κεκόμικα*	*ἐπεποίθειν* *ἐκεκομίκειν*	*πεποίθω* *κεκομίκω*
	Middle and Passive.		
	Present.	Imperfect.	
Present.	*ψεύδομαι* *πείθομαι* *κομίζομαι*	*ἐψευδόμην* *ἐπειθόμην* *ἐκομιζόμην*	*ψεύδωμαι* *πείθωμαι* *κομίζωμαι*
Future.	*ψεύσομαι* *πείσομαι* *κομιοῦμαι*		
1 Aorist Middle (Weak).	*ἐψευσάμην* *ἐπεισάμην* *ἐκομισάμην*		*ψεύσωμαι* *πείσωμαι* *κομίσωμαι*
	Perfect.	Pluperfect.	
Perfect.	*ἔψευσμαι* *πέπεισμαι* *κεκόμισμαι*	*ἐψεύσμην* *ἐπεπείσμην* *ἐκεκομίσμην*	*ἐψευσμένος ὦ* *πεπεισμένος ὦ* *κεκομισμένος ὦ*
1 Aorist Passive (Weak).	*ἐψεύσθην* *ἐπείσθην* *ἐκομίσθην*		*ψευσθῶ* *πεισθῶ* *κομισθῶ*
1 Future Passive (Weak).	*ψευσθήσομαι* *πεισθήσομαι* *κομισθήσομαι*		

Verbal Adjectives: 1. *ψευστός, πειστός, κομιστός.*

Examples for

σπένδω, libo, Fut. *σπείσω*, Perf. *ἔσπεικα*, Perf. Mid. *ἔσπεισμαι*, Aor. Pass. Nouns are formed from the Pure Verbal-Stem, as: *τὸ ψεῦδ-ος the lie; the wave; ἡ ἁρπαγ-ή, the plunder.*

II.—DENTAL STEMS.

κομίζω, I carry (class 1, *b.*). Verbal-Stems: *ψευδ, πιθ, κομιδ.*

Optative.	Imperative.	Infinitive.	Participle.
		Active.	
πείθοιμι *κομίζοιμι*	*πεῖθε* *κόμιζε*	*πείθειν* *κομίζειν*	*πείθων* *κομίζων*
πείσοιμι *κομιοῖμι*		*πείσειν* *κομιεῖν*	*πείσων* *κομιῶν*
πείσαιμι *κομίσαιμι*	*πεῖσον* *κόμισον*	*πεῖσαι* *κομίσαι*	*πείσας* *κομίσας*
πεποίθοιμι *κεκομίκοιμι*	*πέποιθε* *κεκόμικε*	*πεποιθέναι* *κεκομικέναι*	*πεποιθώς* *κεκομικώς*
		Middle and Passive.	
ψευδοίμην *πειθοίμην* *κομιζοίμην*	*ψεύδου* *πείθου* *κομίζου*	*ψεύδεσθαι* *πείθεσθαι* *κομίζεσθαι*	*ψευδόμενος* *πειθόμενος* *κομιζόμενος*
ψευσοίμην *πεισοίμην* *κομιοίμην*		*ψεύσεσθαι* *πείσεσθαι* *κομιεῖσθαι*	*ψευσόμενος* *πεισόμενος* *κομιούμενος*
ψευσαίμην *πεισαίμην* *κομισαίμην*	*ψεῦσαι* *πεῖσαι* *κόμισαι*	*ψεύσασθαι* *πείσασθαι* *κομίσασθαι*	*ψευσάμενος* *πεισάμενος* *κομισάμενος*
ἐψευσμένος εἴην *πεπεισμένος εἴην* *κεκομισμένος εἴην*	*ἔψευσο* *πέπεισο* *κεκόμισο*	*ἐψεῦσθαι* *πεπεῖσθαι* *κεκομίσθαι*	*ἐψευσμένος* *πεπεισμένος* *κεκομισμένος*
ψευσθείην *πεισθείην* *κομισθείην*	*ψεύσθητι* *πείσθητι* *κομίσθητι*	*ψευσθῆναι* *πεισθῆναι* *κομισθῆναι*	*ψευσθείς* *πεισθείς* *κομισθείς*
ψευσθησοίμην *πεισθησοίμην* *κομισθησοίμην*		*ψευσθήσεσθαι* *πεισθήσεσθαι* *κομισθήσεσθαι*	*ψευσθησόμενος* *πεισθησόμενος* *κομισθησόμενος*

2. *ψεπστέος, πειστέος, κομιστέος.*

Conjugation.

ἐσπείσθην; *κλύζω, I wash against*; *ἁρπάζω, I snatch*; *ἐλπίζω, I hope*; *ἡ πίσ-τι-ς, the faith*; *ἡ σπονδ-ή, the libation*; *ὁ κλύδ-ων*, Gen. *κλύδων-ος*,

B.—CONSONANT-STEMS.

πέμπω, I send (class 1); *λείπω, I leave* (class 2);

Tenses.	Indicative.		Subjunctive.
	Active.		
	Present.	Imperfect.	
Present.	πέμπω λείπω καλύπτω	ἔπεμπον ἔλειπον ἐκάλυπτον	πέμπω λείπω καλύπτω
Future.	πέμψω λείψω καλύψω		
Aorist 1. (Weak). 2. (Strong). 1. (Weak).	ἔπεμψα ἔλιπον ἐκάλυψα		πέμψω λίπω καλύψω
	Perfect.	Pluperfect.	
2 Perfect (Strong). 2 Perfect (Strong).	πέπομφα λέλοιπα	ἐπεπόμφειν ἐλελοίπειν	πεπόμφω λελοίπω
	Middle and Passive.		
	Present.	Imperfect.	
Present.	πέμπομαι λείπομαι καλύπτομαι	ἐπεμπόμην ἐλειπόμην ἐκαλυπτόμην	πέμπωμαι λείπωμαι καλύπτωμαι
Future.	πέμψομαι λείψομαι καλύψομαι		
Aorist Middle 1. (Weak). 2. (Strong). 1. (Weak).	ἐπεμψάμην ἐλιπόμην ἐκαλυψάμην		πέμψωμαι λίπωμαι καλύψωμαι
	Perfect.	Pluperfect.	
Perfect.	πέπεμμαι λέλειμμαι κεκάλυμμαι	ἐπεπέμμην ἐλελείμμην ἐκεκαλύμμην	πεπεμμένος ὦ λελειμμένος ὦ κεκαλυμμένος ὦ
Future Perfect.	λελείψομαι κεκαλύψομαι		
1 Aorist Passive (Weak).	ἐπέμφθην ἐλείφθην ἐκαλύφθην		πεμφθῶ λειφθῶ καλυφθῶ
1 Future Passive (Weak).	πεμφθήσομαι λειφθήσομαι καλυφθήσομαι		
	Verbal Adjectives: 1. πεμπτός, λειπτός, καλυπτός.		

Examples for

τρέπω, I turn (class 1); *ἀλείφω I anoint* (class 2); *τρίβω, I rub* Pure Verbal-Stems, as *ὁ πομπ-ό-s, the escort; λοιπ-ό-s, remaining; ointment; ὁ τάφ-ο-s, the tomb.*

III.—LABIAL STEMS.

καλύπτω, I cover (class 3). Verbal-Stems: *πεμπ, λιπ, καλυβ.*

Optative.	Imperative.	Infinitive.	Participle.
		Active.	
πέμποιμι λείποιμι καλύπτοιμι	πέμπε λεῖπε κάλυπτε	πέμπειν λείπειν καλύπτειν	πέμπων λείπων καλύπτων
πέμψοιμι λείψοιμι καλύψοιμι		πέμψειν λείψειν καλύψειν	πέμψων λείψων καλύψων
πέμψαιμι λίποιμι καλύψαιμι	πέμψον λίπε κάλυψον	πέμψαι λιπεῖν καλύψαι	πέμψας λιπών καλύψας
πεπόμφοιμι λελοίποιμι	πέπομφε λέλοιπε	πεπομφέναι λελοιπέναι	πεπομφώς λελοιπώς
		Middle and Passive.	
πεμποίμην λειποίμην καλυπτοίμην	πέμπου λείπου καλύπτου	πέμπεσθαι λείπεσθαι καλύπτεσθαι	πεμπόμενος λειπόμενος καλυπτόμενος
πεμψοίμην λειψοίμην καλυψοίμην		πέμψεσθαι λείψεσθαι καλύψεσθαι	πεμψόμενος λειψόμενος καλυψόμενος
πεμψαίμην λιποίμην καλυψαίμην	πέμψαι λιποῦ κάλυψαι	πέμψασθαι λιπέσθαι καλύψασθαι	πεμψάμενος λιπόμενος καλυψάμενος
πεπεμμένος εἴην λελειμμένος εἴην κεκαλυμμένος εἴην	πέπεμψο λέλειψο κεκάλυψο	πεπέμφθαι λελεῖφθαι κεκαλύφθαι	πεπεμμένος λελειμμένος κεκαλυμμένος
λελειψοίμην κεκαλυψοίμην		λελείψεσθαι κεκαλύψεσθαι	λελειψόμενος κεκαλυψόμενος
πεμφθείην λειφθείην καλυφθείην	πέμφθητι λείφθητι καλύφθητι	πεμφθῆναι λειφθῆναι καλυφθῆναι	πεμφθείς λειφθείς καλυφθείς
πεμφθησοίμην λειφθησοίμην καλυφθησοίμην		πεμφθήσεσθαι λειφθήσεσθαι καλυφθήσεσθαι	πεμφθησόμενος λειφθησόμενος καλυφθησόμενος

2. *πεμπτέος, λειπτέος, καλυπτέος.*

Conjugation.

(class 2); *θάπτω, I bury* (class 3), Stem *ταφ*. Nouns are formed from the *ἡ καλύβ-η, the hut; ὁ τρόπ-ο-ς, the turning, manner; τὸ ἄλειφ-αρ, the*

B.—CONSONANT-STEMS.

δέρω, *I skin* (class 1); ἀγγέλλω, *I announce* (class 4, c); σπείρω, *I sow* (class

Tenses.	Indicative.		Subjunctive.
Active.	Present.	Imperfect.	
Present.	δέρω	ἔδερον	δέρω
	ἀγγέλλω	ἤγγελλον	ἀγγέλλω
	σπείρω	ἔσπειρον	σπείρω
	μαίνω	ἐμαίνον	μαίνω
Future.	δερῶ		
	ἀγγελῶ		
	σπερῶ		
	μανῶ		
1 Aorist (Weak).	ἔδειρα		δείρω
	ἤγγειλα		ἀγγείλω
	ἔσπειρα		σπείρω,
	ἐμᾶνα		μάνω
	Perfect.	Pluperfect.	
1 Perfect (Weak).	ἤγγελκα	ἠγγέλκειν	ἠγγέλκω
	ἔσπαρκα	ἐσπάρκειν	ἐσπάρκω
	μεμάγκα	ἐμεμάγκειν	μεμάγκω
Middle and Passive.	Present.	Imperfect.	
Present.	δέρομαι	ἐδερόμην	δέρωμαι
	ἀγγέλλομαι	ἠγγελλόμην	ἀγγέλλωμαι
	σπείρομαι	ἐσπειρόμην	σπείρωμαι
	μαίνομαι	ἐμαινόμην	μαίνωμαι
Future.	δεροῦμαι		
	ἀγγελοῦμαι		
	σπεροῦμαι		
	μανοῦμαι		
1 Aorist Middle (Weak).	ἐδειράμην		δείρωμαι
	ἠγγειλάμην		ἀγγείλωμαι
	ἐσπειράμην		σπείρωμαι
	ἐμανάμην		μάνωμαι
	Perfect.	Pluperfect.	
Perfect.	δέδαρμαι	ἐδεδάρμην	δεδαρμένος ὦ
	ἤγγελμαι	ἠγγέλμην	ἠγγελμένος ὦ
	ἔσπαρμαι	ἐσπάρμην	ἐσπαρμένος ὦ
	μεμάσμαι	ἐμεμάσμην	μεμασμενος ὦ
Aorist Passive { 2 Strong.	ἐδάρην		δαρῶ
1 Weak.	ἠγγέλθην		ἀγγελθῶ
2 Strong.	ἐσπάρην		σπαρῶ
1 Weak.	ἐμάνθην		μανθῶ
Future Passive { 2 Strong.	δαρήσομαι		
1 Weak.	ἀγγελθήσομαι		
2 Strong.	σπαρήσομαι		
1 Weak.	μανθήσομαι		

Verbal Adjectives: 1. δαστός, ἀγγελτός, σπαρτός, μαντός.

IV.—LIQUID STEMS (λ, μ, ν, ρ).

4, *d*); *μαίνω, I soil* (class 4, *d*). Verbal-Stems: *δερ, ἀγγελ, σπερ, μιαν.*

Optative.	Imperative.	Infinitive.	Participle.
δέροιμι ἀγγέλλοιμι σπείροιμι μαίνοιμι	δέρε ἄγγελλε σπείρε μίαινε	δέρειν ἀγγέλλειν σπείρειν μαίνειν	δέρων ἀγγέλλων σπείρων μαίνων
δεροῖμι ἀγγελοῖμι σπεροῖμι μανοῖμι		δερεῖν ἀγγελεῖν σπερεῖν μανεῖν	δερῶν ἀγγελῶν σπερῶν μανῶν
δείραιμι ἀγγείλαιμι σπείραιμι μάναιμι	δεῖρον ἄγγειλον σπεῖρον μίανον	δεῖραι ἀγγεῖλαι σπεῖραι μιᾶναι	δείρας ἀγγείλας σπείρας μίανας
ἠγγελκοιμι ἐσπάρκοιμι μεμιάγκοιμι	ἤγγελκε ἔσπαρκε μεμίαγκε	ἠγγελκέναι ἐσπαρκέναι μεμιαγκέναι	ἠγγελκώς ἐσπαρκώς μεμιαγκώς
δεροίμην ἀγγελλοίμην σπειροίμην μαινοίμην	δέρου ἀγγέλλου σπείρου μαίνου	δέρεσθαι ἀγγέλλεσθαι σπείρεσθαι μαίνεσθαι	δερόμενος ἀγγελλόμενος σπειρόμενος μαινόμενος
δεροίμην ἀγγελοίμην σπεροίμην μανοίμην		δερεῖσθαι ἀγγελεῖσθαι σπερεῖσθαι μανεῖσθαι	δερούμενος ἀγγελούμενος σπερούμενος μανούμενος
δειραίμην ἀγγειλαίμην σπειραίμην μαναίμην	δεῖραι ἄγγειλαι σπεῖραι μίαναι	δείρασθαι ἀγγείλασθαι σπείρασθαι μιάνασθαι	δειράμενος ἀγγειλάμενος σπειράμενος μανάμενος
δεδαρμένος εἴην ἠγγελμένος εἴην ἐσπαρμένος εἴην μεμιασμένος εἴην	δέδαρσο ἤγγελσο ἔσπαρσο μεμίασο	δεδάρθαι ἠγγέλθαι ἐσπάρθαι μεμιάνθαι	δεδαρμένος ἠγγελμένος ἐσπαρμένος μεμιασμένος
δαρείην ἀγγελθείην σπαρείην μανθείην	δάρηθι ἀγγέλθητι σπάρηθι μάνθητι	δαρῆναι ἀγγελθῆναι σπαρῆναι μανθῆναι	δαρείς ἀγγελθείς σπαρείς μανθείς
δαρησοίμην ἀγγελθησοίμην σπαρησοίμην μανθησοίμην		δαρήσεσθαι ἀγγελθήσεσθαι σπαρήσεσθαι μανθήσεσθαι	δαρησόμενος ἀγγελθησόμενος σπαρησόμενος μανθησόμενος

2. δαρτέος, ἀγγελτέος, σπαρτέος, μαντέος.

VERBS IN μι.

		τί-θη-μι, *I put*	δί-δω-μι, *I give*	ἵ-στη-μι, *I place*
		Pure Stems θε	δο	στα
		Present-Stems τι-θε	δι-δο	ἱ-στη
		Present. Active.		
Indicative.	S. 1	τί-θη-μι	δί-δω-μι	ἵ-στη-μι
	2	τί-θη-ς	δί-δω-ς	ἵ-στη-ς
	3	τί-θη-σι(ν)	δί-δω-σι(ν)	ἵ-στη-σι(ν)
	D. 1			
	2	τί-θε-τον	δί-δο-τον	ἵ-στᾰ-τον
	3	τί-θε-τον	δί-δο-τον	ἵ-στᾰ-τον
	P. 1	τί-θε-μεν	δί-δο-μεν	ἵ-στᾰ-μεν
	2	τί-θε-τε	δί-δο-τε	ἵ-στᾰ-τε
	3	τι-θέ-ᾱ-σι(ν)	δι-δό-ᾱ-σι(ν)	ἱ-στᾶ-σι(ν)
Subjunctive.	S. 1	τι-θῶ	δι-δῶ	ἱ-στῶ
	2	τι-θῇ-ς	δι-δῷ-ς	ἱ-στῇ-ς
	3	τι-θῇ	δι-δῷ	ἱ-στῇ
	D. 1			
	2	τι-θῆ-τον	δι-δῶ-τον	ἱ-στῆ-τον
	3	τι-θῆ-τον	δι-δῶ-τον	ἱ-στῆ-τον
	P. 1	τι-θῶ-μεν	δι-δῶ-μεν	ἱ-στῶ-μεν
	2	τι-θῆ-τε	δι-δῶ-τε	ἱ-στῆ-τε
	3	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)	ἱ-στῶ-σι(ν)
Optative.	S. 1	τι-θείη-ν	δι-δοίη-ν	ἱ-σταίη-ν
	2	τι-θείη-ς	δι-δοίη-ς	ἱ-σταίη-ς
	3	τι-θείη	δι-δοίη	ἱ-σταίη
	D. 1			
	2	τι-θείη-τον or τιθεῖτον	δι-δοίη-τον or διδοῖτον	ἱ-σταίη-τον or ἱσταῖτον
	3	τι-θειή-την or τιθείτην	δι-δοιή-την or διδοίτην	ἱ-σταιή-την or ἱσταίτην
	P. 1	τι-θείη-μεν or τιθεῖμεν	δι-δοίη-μεν or διδοῖμεν	ἱ-σταίη-μεν or ἱσταῖμεν
	2	τι-θείη-τε or τιθεῖτε	δι-δοίη-τε or διδοῖτε	ἱ-σταίη-τε or ἱσταῖτε
	3	τι-θείη-σαν or τιθεῖεν	δι-δοίη-σαν or διδοῖεν	ἱ-σταίη-σαν or ἱσταῖεν
Imperative.	S. 2	τί-θει	δί-δου	ἵ-στη
	3	τι-θέ-τω	δι-δό-τω	ἱ-στᾰ́-τω
	D. 2	τί-θε-τον	δί-δο-τον	ἵ-στᾰ-τον
	3	τι-θέ-των	δι-δό-των	ἱ-στά-των
	P. 2	τί-θε-τε	δί-δο-τε	ἵ-στα-τε
	3	τι-θέ-ντων or τι-θέ-τωσαν	δι-δό-ντων or δι-δό-τωσαν	ἱ-στά-ντων or ἱ-στά-τωσαν
Infin.		τι-θέ-ναι	δι-δό-ναι	ἱ-στά-ναι
Part.		τι-θεί-ς, τι-θεῖ-σα, τιθέν G. τιθέντ-ος	δι-δού-ς, δι-δοῦ-σα, διδόν G. δι-δόντ-ος	ἱ-στᾰ́-ς, ἱ-στᾶ-σα, ἱστάν G. ἱ-στάντ-ος

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

Present.	Middle and Passive.	
τί-θε-μαι	δί-δο-μαι	ἵ-στᾰ-μαι
τί-θε-σαι	δί-δο-σαι	ἵ-στᾰ-σαι
τί-θε-ται	δί-δο-ται	ἵ-στᾰ-ται
τι-θέ-μεθον	δι-δό-μεθον	ἱ-στά-μεθον
τί-θε-σθον	δί-δο-σθον	ἵ-στα-σθον
τί-θε-σθον	δί-δο-σθον	ἵ-στα-σθον
τι-θέ-μεθα	δι-δό-μεθα	ἱ-στά-μεθα
τί-θε-σθε	δί-δο-σθε	ἵ-στα-σθε
τί-θε-νται	δί-δο-νται	ἵ-στα-νται
τι-θῶ-μαι	δι-δῶ-μαι	ἱ-στῶ-μαι
τι-θῇ	δι-δῷ	ἱ-στῇ
τι-θῆ-ται	δι-δῶ-ται	ἱ-στῆ-ται
τι-θώ-μεθον	δι-δώ-μεθον	ἱ-στώ-μεθον
τι-θῆ-σθον	δι-δῶ-σθον	ἱ-στῆ-σθον
τι-θῆ-σθον	δι-δῶ-σθον	ἱ-στῆ-σθον
τι-θώ-μεθα	δι-δώ-μεθα	ἱ-στώ-μεθα
τι-θῆ-σθε	δι-δῶ-σθε	ἱ-στῆ-σθε
τι-θῶ-νται	δι-δῶ-νται	ἱ-στῶ-νται
τι-θεί-μην	δι-δοί-μην	ἱ-σταί-μην
τι-θεῖ-ο	δι-δοῖ-ο	ἱ-σταῖ-ο
τι-θεῖ-το	δι-δοῖ-το	ἱ-σταῖ-το
τι-θεί-μεθον	δι-δοί-μεθον	ἱ-σταί-μεθον
τι-θεῖ-σθον	δι-δοῖ-σθον	ἱ-σταῖ-σθον
τι-θεί-σθην	δι-δοί-σθην	ἱ-σταί-σθην
τι-θεί-μεθα	δι-δοί-μεθα	ἱ-σταί-μεθα
τι-θεῖ-σθε	δι-δοῖ-σθε	ἱ-σταῖ-σθε
τι-θεῖ-ντο	δι-δοῖ-ντο	ἱ-σταῖ-ντο
τί-θε-σο	δί-δο-σο	ἵ-στᾰ-σο
τι-θέ-σθω	δι-δό-σθω	ἱ-στά-σθω
τί-θε-σθον	δί-δο-σθον	ἵ-στα-σθον
τι-θέ-σθων	δι-δό-σθων	ἱ-στά-σθων
τί-θε-σθε	δί-δο-σθε	ἵ-στα-σθε
τι-θέ-σθων or	δι-δό-σθων or	ἱ-στά-σθων or
τι-θέ-σθωσαν	δι-δό-σθωσαν	ἱ-στά-σθωσαν
τί-θε-σθαι	δί-δο-σθαι	ἵ-στα-σθαι
τι-θέ-μενο-ς, η, ο-ν	δι-δό-μενο-ς, η, ο-ν	ἱ-στά-μενο-ς, η, ο-ν

VERBS IN μι.

		τί-θη-μι, *I put*	δί-δω-μι, *I give*	ἵ-στη-μι, *I place*
		Pure Stems θε	δο	στα
		Present-Stems τι-θε	δι-δο	ἱ-στη
Imperfect.	S. 1	ἐ-τί-θη-ν	ἐ-δί-δω-ν	ἵ-στη-ν
	2	ἐ-τί-θη-ς	ἐ-δί-δω-ς	ἵ-στη-ς
	3	ἐ-τί-θη	ἐ-δί-δω	ἵ-στη
	D. 1			
	2	ἐ-τί-θε-τον	ἐ-δί-δο-τον	ἵ-στᾰ-τον
	3	ἐ-τι-θέ-την	ἐ-δι-δό-την	ἱ-στά-την
	P. 1	ἐ-τί-θε-μεν	ἐ-δί-δο-μεν	ἵ-στᾰ-μεν
	2	ἐ-τί-θε-τε	ἐ-δί-δο-τε	ἵ-στᾰ-τε
	3	ἐ-τί-θε-σαν	ἐ-δί-δο-σαν	ἵ-στᾰ-σαν
		Second or Strong Aorist. Active.		
Indicative.	S. 1	[ἔ-θη-ν]	[ἔ-δω-ν]	ἔ-στη-ν
	2	[ἔ-θη-ς]	[ἔ-δω-ς]	ἔ-στη-ς
	3	[ἔ-θη]	[ἔ-δω]	ἔ-στη
	D. 1			
	2	ἔ-θε-τον	ἔ-δο-τον	ἔ-στη-τον
	3	ἐ-θέ-την	ἐ-δό-την	ἐ-στή-την
	P. 1	ἔ-θε-μεν	ἔ-δο-μεν	ἔ-στη-μεν
	2	ἔ-θε-τε	ἔ-δο-τε	ἔ-στη-τε
	3	ἔ-θέ-σαν	ἔ-δο-σαν	ἔ-στη-σαν
Subj.		θῶ	δῶ	στῶ
		θῇ-ς	δῷ-ς	στῇ-ς
				etc. as in the
Opt.		θείη-ν	δοίη-ν	σταίη-ν
				etc. as in the
Imperative.	S. 2	θέ-ς	δό-ς	στῆ-θι
	3	θέ-τω	δό-τω	στή-τω
	D. 2	θέ-τον	δό-τον	στῆ-τον
	3	θέ-των	δό-των	στή-των
	P. 2	θέ-τε	δό-τε	στῆ-τε
	3	θέ-ντων or θέ-τωσαν	δό-ντων or δό-τωσαν	στά-ντων or στή-τωσαν
Infin.		θεῖ-ναι	δοῦ-ναι	στῆ-ναι
Part.		θεί-ς, θεῖ-σα, θέ-ν G. θέντ-ος	δού-ς, δοῦ-σα, δό-ν G. δόντ-ος	στᾶ-ς, στᾶ-σα, στάν G. στάντ-ος

The following Tenses are formed

	Active.		
Future.	θήσω	δώσω	στήσω
First or Weak Aorist.	ἔθηκα	ἔδωκα	ἔστησα
Perfect.	τέθεικα	δέδωκα	ἕστηκα
Pluperfect.	ἐτεθείκειν	ἐδεδώκειν	ἑστήκειν or εἱστήκειν
Verbals.			

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

ἐ-τι-θέ-μην	ἐ-δι-δό-μην	ἱ-στᾶ-μην
ἐ-τί-θε-σο	ἐ-δί-δο-σο	ἵ-στα-σο
ἐ-τί-θε-το	ἐ-δί-δο-το	ἵ-στα-το
ἐ-τι-θέ-μεθον	ἐ-δι-δό-μεθον	ἱ-στᾶ-μεθον
ἐ-τί-θε-σθον	ἐ-δί-δο-σθον	ἵ-στα-σθον
ἐ-τι-θέ-σθην	ἐ-δι-δό-σθην	ἱ-στά-σθην
ἐ-τι-θέ-μεθα	ἐ-δι-δό-μεθα	ἱ-στά-μεθα
ἐ-τί-θε-σθε	ἐ-δί-δο-σθε	ἵ-στα-σθε
ἐ-τί-θε-ντο	ἐ-δί-δο-ντο	ἵ-στα-ντο

Second or Strong Aorist. Middle and Passive.

ἐ-θέ-μην	ἐ-δό-μην	Wanting
ἔ-θου	ἔ-δου	
ἔ-θε-το	ἔ-δο-το	
ἐ-θέ-μεθον	ἐ-δό-μεθον	
ἔ-θε-σθον	ἔ-δο-σθον	
ἐ-θέ-σθην	ἐ-δό-σθην	
ἐ-θέ-μεθα	ἐ-δό-μεθα	
ἔ-θε-σθε	ἔ-δο-σθε	
ἔ-θε-ντο	ἔ-δο-ντο	
θῶ-μαι	δῶ-μαι	Wanting
θῇ	δῷ	

Pres. Subjunctive.

θεί-μην	δοί-μην	Wanting

Pres. Optative.

θοῦ	δοῦ	Wanting
θέ-σθω	δό-σθω	
θέ-σθον	δό-σθον	
θέ-σθων	δό-σθων	
θέ-σθε	δό-σθε	
θέ-σθων or θέ-σθωσαν	δό-σθων or δό-σθωσαν	
θέ-σθαι	δό-σθαι	Wanting
θέ-μενο-ς, η, ο-ν	δό-μενο-ς, η, ο-ν	Wanting

on the analogy of Verbs in Ω.

Middle and Passive.		
θήσομαι	δώσομαι	στήσομαι
PASSIVE. τεθήσομαι	δοθήσομαι	σταθήσομαι
MIDDLE. Wanting	Wanting	ἐστήσαμην
PASSIVE. ἐτέθην	ἐδόθην	ἐστάθην
τέθειμαι	δέδομαι	ἕσταμαι
ἐτεθείμην	ἐδεδόμην	ἑστάμην
θετός	δοτός	στατός
θετέος	δοτέος	στατέος

VERBS IN μι.—SECOND CLASS.

This Second Class consists of Verbs which form the Present-Stem by adding νυ to the Pure Stem.

δείκνυμι, *I shew.* Pure Stem, δεικ. Present-Stem, δεικ-νυ.

		Present Active.	Middle and Passive.
Indicative.	S. 1	δείκ-νῦ-μι	δείκ-νῦ-μαι
	2	δείκ-νῦς	δείκ-νῦ-σαι
	3	δείκ-νῦ-σι(ν)	δείκ-νῦ-ται
	D. 1		δεικ-νύ-μεθον
	2	δείκ-νῦ-τον	δείκ-νυ-σθον
	3	δείκ-νῦ-τον	δείκ-νυ-σθον
	Pl. 1	δείκ-νῦ-μεν	δεικ-νύ-μεθα
	2	δείκ-νῦ-τε	δείκ-νυ-σθε
	3	δεικ-νύ-ᾱσι(ν)	δείκ-νυ-νται
Subjunctive.		δεικνύω, ῃς, ῃ, &c.	δεικνύωμαι, ῃ, ῆται, &c.
Optative.		δεικνύοιμι, οις, οι, &c.	δεικνυοίμην, οιο, οιτο, &c.
Imperative.	S. 2	δείκ-νῦ	δείκ-νῦ-σο
	3	δεικ-νυ-τω	δεικ-νύ-σθω
	D. 2	δείκ-νῦ-τον	δείκ-νυ-σθον
	3	δεικ-νύ-των	δεικ-νύ-σθων
	Pl. 2	δείκ-νῦ-τε	δείκ-νυ-σθε
	3	δεικ-νύ-ντων or δεικ-νύ-τωσαν	δεικ-νύ-σθων or δεικ-νύ-σθωσαν
Infinitive.		δεικ-νύ-ναι	δείκ-νυ-σθαι
Participle.		δεικ-νύς, δεικ-νῦσα, δεικ-νύν Stem. δεικ-νυ-ντ	δεικ-νύ-μενος, η, ον
Imperfect Indicative.	S. 1	ἐ-δείκ-νῦ-ν	ἐ-δεικ-νύ-μην
	2	ἐ-δείκ-νῦ-ς	ἐ-δείκ-νῦ-σο
	3	ἐ-δείκ-νῦ	ἐ-δείκ-νῦ-το
	D. 1		ἐ-δεικ-νύ-μεθον
	2	ἐ-δείκ-νυ-τον	ἐ-δείκ-νυ-σθον
	3	ἐ-δεικ-νύ-την	ἐ-δεικ-νύ-σθην
	Pl. 1	ἐ-δείκ-νῦ-μεν	ἐ-δεικ-νύ-μεθα
	2	ἐ-δείκ-νυ-τε	ἐ-δείκ-νυ-σθε
	3	ἐ-δείκ-νυ-σαν	ἐ-δείκ-νυ-ντο
Future.		δείξω	δείξομαι PASSIVE. δειχθήσομαι
First or Weak Aorist.		ἔδειξα	MIDDLE ἐδειξάμην PASSIVE. ἐδείχθην
Perfect.		δέδειχα	δέδειγμαι
Pluperfect.		ἐδεδείχειν	ἐδεδείγμην

CHAP. XI.—REMARKS ON THE FIRST PRINCIPAL CONJUGATION or Verbs in ω.

I.—THE PRESENT-STEM.

§ 96. The Present-Stem is the form which remains after rejecting ω in the 1 Sing. Pres. Act.

§ 97. The Imperfect is formed from the Present-Stem by prefixing the Augment and adding the personal endings.

§ 98. The Augment (*Augmentum, increase*) is the sign of the *past* in the Indicative of all the historical tenses (§ 89, 3. B). It has two forms, that is, it appears either

a) As a *Syllabic* Augment, in the syllable ε prefixed, or

b) As a *Temporal* Augment, in the lengthening of the initial vowel.

All verbs beginning with a *consonant* have the *Syllabic* Augment: ἔ-λυ-ο-ν, *I was struck.* ρ is doubled after ε: ἔῤῥῑπτον, from ῥίπτω, *I hurl.*

§ 99. The *Temporal* Augment is used in all verbs which begin with a *vowel*, whether aspirated or not. The Temporal Augment changes

α	to	η	ἄγω, *I lead*	Imperfect	ἦγ-ο-ν
ε	,,	η	ἐλαύνω, *I drive*	,,	ἠλαυν-ο-ν
ο	,,	ω	ὀνειδίζω, *I reproach*	,,	ὠνείδιζ-ο-ν
ῐ	,,	ῑ	ἱκετεύω, *I beseech*	,,	ἱκέτευ-ο-ν
ῠ	,,	ῡ	ὑβρίζω, *I insult*	,,	ὑβριζ-ο-ν
αι	,,	η	αἰσθάνομαι, *I perceive*	,,	ἠσθαν-ό-μην
αυ	,,	ηυ	αὐξάνω, *I increase*	,,	ηὔξαν-ο-ν
οι	,,	ῳ	οἰκτείρω, *I pity*	,,	ᾤκτειρ-ο-ν

Before vowels, ᾰ becomes ᾱ, not η: ᾰἴω, *I hear,* ἄϊον.

The long vowels η, ω, ῑ, ῡ, and usually the diphthongs ει, ευ, ου, remain *without Augment.*

εἰκάζω, *I conjecture,* εἴκαζ-ο-ν (also ἤκαζον),
εὑρίσκω, *I find,* εὕρισκ-ο-ν (seldom Aorist ηὗρον).

Obs.—ε becomes ει (instead of η) in some verbs, viz. in *ἐάω, I leave; ἐθίζω, I become accustomed; ἑλίσσω, I roll; ἕλκω* or *ἑλκύω, I draw; ἕπομαι, I follow; ἐργάζομαι, I work; ἕρπω* or *ἑρπύζω, I creep; ἑστιάω, I entertain hospitably; ἔχω, I have.*

§ 100. *Verbs compounded with a preposition have the Augment immediately after the preposition:* εἰς-φέρ-ω, *I carry in,* εἰς-ἐ-φερ-ο-ν; προς-άγ-ω, *I lead to,* προς-ἦγ-ο-ν; εκ, *out of,* becomes ἐξ before the Augment: ἐξ-ἦγ-ο-ν, *I led out.* The true forms of *ἐν, in,* and *σύν, with,* altered by assimilation in the Present, appear again before ε: συλ-λέγ-ω, *I collect,* συν-έ-λεγ-ο-ν; ἐμ-βάλλ-ω, *I invade,* ἐν-έ-βαλλ-ο-ν.

The final vowel of a preposition is elided: ἀπ-έ-φερ-ο-ν, *I carried away,* from ἀπο-φέρ-ω; only περί and πρό never lose their final vowel; but πρό is often contracted with ε: πρού-βαινον for προ-έ-βαιν-ο-ν, *I marched on.*

§ 101. The *Present-Stem* must be distinguished from the *Verbal-Stem.* The Verbal-Stem is that from the combination of which with the terminations of persons, tenses, moods, infinitives, and participles, all the forms of the verb may be explained: λυ, Pres. λύω, Perf. λέλυκα, Fut. λύσω; τιμα, Pres. τιμάω, Perf. τετίμηκα, Fut. τιμήσω.

When the Verbal-Stem cannot be traced further back, it is called a *Root:* λυ, and a verb formed from it, a *Root-Verb:* λύω. But when the Verbal-Stem is itself a Nominal-Stem formed by means of a nominal suffix, it is said to be *derived:* τιμα is at once the Nominal-Stem of τιμή, *honour,* formed by the nominal suffix μᾱ from the root τι, and therefore the verb formed from it is a *derivative* one: τιμάω.

Obs.—*Roots* are almost all of one syllable; derived Stems are of two or more syllables.

§ 102. The Present-Stem is frequently an *extension* of the Verbal-Stem: Pres. λείπ-ω, *I leave,* Present-Stem λειπ, Verbal-Stem λιπ (Aorist ἔλιπον).

Such extensions are called *enlargements of the Present;* the Verbal-Stem divested of them is the *Pure* Verbal-Stem.

§ 103. The relation of the Present-Stem to the Verbal-Stem produces four Classes of verbs with some subdivisions.

1. FIRST CLASS (unenlarged).

The Present-Stem is the same as the Verbal-Stem.

This comprises first all the *pure verbs, i. e.,* verbs whose Stem ends in a vowel (with the exception of a small number in εω, § 104), and many others besides: *τιμά-ω, δουλό-ω, παιδεύ-ω, I educate; λύ-ω, I loose; τί-ω, I honour; ἄρχ-ω, I rule; ἄγ-ω, I lead; λέγ-ω, I say.*

§ 104. 2. SECOND CLASS (lengthened class).

The Stem-Vowel is lengthened in the Present-Stem.

This comprises several verbs whose Stem ends in a *mute,* and which in the Present have a diphthong or a long vowel, as:

φεύγ-ω, I flee	Pure Stem	*φυγ*	(*φῦγ-ή, flight,* Lat. *fuga*)
λείπ-ω, I leave	,, ,,	*λιπ*	
πείθ-ω, I persuade	,, ,,	*πιθ*	(*πιθ-ανό-ς, persuasive*)
τήκ-ω, I melt	,, ,,	*τᾰκ*	
τρίβ-ω, I rub	,, ,,	*τρῐβ*	

But besides these there are also six verbs in εω, viz.:

πλέω, I sail	Pure Stem	*πλυ*	
πνέω, I blow	,, ,,	*πνυ*	
νέω, I sail	,, ,,	*νυ*	
ῥέω, I flow	,, ,,	*ῥυ*	
θέω, I run	,, ,,	*θυ*	
χέω, I pour	,, ,,	*χυ*	

§ 105. 3. THIRD CLASS (T-class).

The Present-Stem affixes τ to the Verbal-Stem.

This comprises only verbs whose Pure Stems end in *Labials,* as:

τύπτ-ω, I strike	Pure Stem	*τυπ*	(*τυπος, stroke*)
βλάπτ-ω, I injure	,, ,,	*βλαβ*	(*βλᾰβή, injury*)
βάπτ-ω, I dip	,, ,,	*βαφ*	(*βᾰφή, a dip*)

§ 106. 4. Fourth Class (I-class).

The Present-Stem adds ι to the Verbal-Stem. The ι is here subject to various changes and transpositions, viz.:

a) The *Gutturals* κ, γ, χ, form with ι, the group σσ (New-Att. ττ):

φυλάσσω, *I guard*, instead of φυλακιω, Pure Stem φυλακ (φυλακή, *a guard*)
τάσσω, *I arrange*, „ ταγιω, „ ταγ (ταγός, *arranger*)
ταράσσω, *I confuse*, „ ταραχιω, „ ταραχ (ταραχή, *confusion*)

b) δ, and more rarely γ, with ι form ζ: ἕζομαι, *I sit*, instead of ἑδίομαι, Pure Stem ἑδ (ἕδ-ος, *seat*, Lat. *sedes*); κράζω, *I cry*, instead of κραγιω, Pure Stem κραγ.

c) λ with ι forms λλ:

βάλλω, *I throw*, for βαλιω, Pure Stem βαλ (βέλ-ος, *a shot*)
ἅλλομαι, *I leap* „ ἁλιομαι „ „ ἁλ [*sal-i-o*]
τίλλω, *I pluck* „ τιλιω „ „ τιλ

d) ν and ρ throw the ι into the preceding syllable of the Stem:

τείνω, *I stretch*, for τενιω, Pure Stem τεν (τόν-ο-ς, *a stretching*, Lat. *tendo*)
φθείρω, *I corrupt* „ φθεριω „ „ φθερ (φθορ-ά, *corruption*)
φαίνω, *I show* „ φανιω „ „ φαν (ἀ-φᾰν-ής, *invisible*)

II.—The Second (Strong) Aorist-Stem.

§ 107. The Second Aorist Active and Middle is formed from the Stem of the Second Aorist, which is the same as the Pure Verbal-Stem, except in a few cases.

§ 108. The *Inflexion* of the Second Aorist-Stem is the same as that of the Present-Stem (Imperfect and Present tenses).

§ 109. The Second Aorist can be formed only from such verbs as have a Present-Stem *different* from the

Pure Verbal-Stem, therefore *not* from the verbs of the *First* (unenlarged) *Class* (§ 103). It is usually not formed from many verbs of other classes, and scarcely occurs at all from any but *Root-Verbs* (§ 101).

III.—The Future-Stem.

§ 110. From the Future-Stem are formed the Future Active and Middle.

§ 111. The Inflexion of the Future-Stem is the same as that of the Present-Stem, *i. e.*, that of the σ Future is the ordinary Inflexion, that of the contracted future is the Inflexion of the contracted Present of ε Stems.

§ 112. 1. The σ Future forms the Future-Stem by adding σ to the Verbal-Stem: λυ, λῡσ. All Stems ending in a vowel or a mute have the σ Future. The σ with gutturals makes ξ, with labials ψ, and admits of no dentals before it: ἄγ-ω, *I drive*, Fut. ἄξ-ω; γράφ-ω, *I write*, Fut. γράψ-ω; ᾄδ-ω, *I sing*, Fut. ᾄσ-ω; σπένδ-ω, *libo*, Fut. σπείσ-ω for σπενδ-σω.

2. Verbs of the second or extended class (§ 104) retain the extended Stem also in the Future: λείπ-ω, λείψ-ω; the six verbs in εω mentioned in § 104 show their extended form in the Fut., though it is not seen in the Present: πλέω, πλεύσομαι; in like manner κλαίω brings out its Pure Stem κλαυ in κλαύσω, and καίω in καύσω.

3. Of verbs of the third or T class, and of those of the fourth or I class (§ 106), the Pure Stem must be found in order to form the Future: τύπτω, Pure Stem τυπ, Fut. τύψω; φυλάσσω, Pure Stem φυλακ, Fut. φυλάξω; φράζω, Pure Stem φραδ, Fut. φράσω. Accordingly, verbs ending in the Present in -σσω or -ττω generally make the Fut. in -ξω, and those

having the Present in ζω generally have their Future in -σω.

Obs.—Verbs with a dental character ending in the Present in -σσω or -ττω naturally make the Future in -σω: πλάσω (Pres. πλάσσω, *I shape*), ἁρμόσω (Pres. ἁρμόττω, *I fit*); and, on the other hand, those with the character γ, which have the Present in -ζω, make their Future in -ξω: στενάξω (Pres. στενάζω, *I sigh*), στίξω (Pres. στίζω, *I prick*).

§ 113. Vowel-Stems have their vowels *long* before σ: ᾰ becomes ᾱ if preceded by ε, ι, or ρ, in all other cases it becomes η. Every other short vowel is changed into the corresponding long one: ἐά-ω, *I leave*, ἐᾱ́σ-ω; ἰά-ομαι, *I heal*, ἰᾱ́σ-ομαι; δρά-ω, *I do*, δρᾱ́σ-ω; but τιμά-ω, τιμήσ-ω; βοά-ω, *I cry out*, βοήσ-ομαι; ἐγγυά-ω, *I hand over*, ἐγγυήσ-ω; ποιέ-ω, ποιήσ-ω; δουλόω, δουλώσ-ω.

§ 114. The contracted Future forms the Future-Stem by adding ε to the Verbal-Stem: φᾰ́ν, φᾰ́νε. This form of the Future occurs in Stems ending in λ, μ, ν, ρ; *and the Stem-vowel is short:* νέμω, *I distribute*, Fut. νεμῶ; ἀμῦ́νω, *I defend*, ἀμῦνῶ. Verbs of the fourth class here show their Pure Stem (§ 106): βάλλω, *I throw*, βᾰλῶ; φαίνω, φᾰνῶ; κτείνω, *I kill*, κτενῶ; φθείρω, φθερῶ; ἀγγέλλω, ἀγγελῶ.

§ 115. Several Stems in ε (Pres. εω), αδ (Pres. αζω), and ιδ (Pres. ιζω), throw out the σ in the Future. Those in ε and αδ then contract the vowels ε and α with the connecting vowel: τελέ-ω, *I complete*, τελέσ-ω, τελέω, τελῶ; 1 Plur. τελέομεν, τελοῦμεν (as in the Present); βιβάζω, *I bring*, βιβᾰ́σ-ω, βιβάω, βιβῶ; 1 Plur. βιβάομεν, βιβῶμεν.

Obs. 1.—Stems in ιδ after dropping the σ insert ε, which is contracted with the connecting vowel: κομίζω, *I carry*, Fut. Act. κομῐ́σ-ω, κομι-έ-ω, κομιῶ, 1 Plur. κομιέομεν, κομιοῦμεν; Fut. Mid. κομιοῦμαι. This form of the Future is called the *Attic*.

Obs. 2.—Some verbs take an ε after the σ of the Future, which is contracted with the connecting vowel: πνέω, *I breathe*, Stem πνυ, πνευσοῦμαι; πλέω, *I sail*, Stem πλυ, πλευσοῦμαι along with πλεύσομαι; φεύγω, *I flee*, Stem φυγ, φευξοῦμαι and φεύξομαι. This kind of Future which occurs only in the Middle voice with an Active meaning is called the *Doric*.

§ 116. The Future Middle generally has a Middle sense, but in many verbs it has a Passive, and in not a few an Active meaning; the last is the case especially in verbs denoting a bodily activity: ᾄδω, *I sing*; ἀκούω, *I hear*; ἀπαντάω, *I meet*; ἀπολαύω, *I enjoy*; βαδίζω, *I walk* (βαδιοῦμαι); βοάω, *I call out*; γελάω, *I laugh*; οἰμώζω, *I bewail*; σιγάω and σιωπάω, *I am silent*; σπουδάζω, *I am zealous*.

IV.—The First (Weak) Aorist-Stem.

§ 117. From the Stem of the First Aorist are formed the *First* Aorist Active and Middle.

§ 118. The characteristic vowel in the inflexion of the First Aorist is ᾰ, which in the 3 Sing. Ind. Act. becomes ε, but everywhere else remains unchanged before the personal and modal endings.

Obs.—In the Subj. α is lengthened to ω and η, whereby the endings become the same as those of the Present. In the Optat. Act. the forms with ει in the 2 and 3 Sing. and 3 Plur. are more common than those with αι: λύσειας, λύσειε(ν), λύσειαν. In the 2 Sing. Imperat. Act. ν is added by which the α is rendered so obscure as to become ο: λῦσο-ν; and in 2 Imp. Mid. ι is added which with the α makes αι. In the 2 Sing. Ind Mid. σ is thrown out as in the Pres. and Fut., so that ἐ-λύσα(σ)ο becomes ἐλύσω.

§ 119. The First Aorist-Stem differs from that of the Future only by the addition of the α: λῡσ, λῡσα; γραψ, γραψα; φυλαξ, φυλαξα.

§ 120. The Stems in λ, μ, ν, ρ, forming their Future without σ reject this consonant also in the First Aorist,

but the vowel of the Stem is lengthened by compensation for the loss of the σ.

ă after ι and ρ becomes ā: Pres. περαίνω (class 4, *d*), *I penetrate*, Stem περαν, Fut. περᾰνῶ, Aor. ἐ-πέρᾱνα.

otherwise η: Pres. φαίνω (class 4, *d*), Stem φαν, Fut. φᾰνῶ, Aor. ἔ-φηνα.

ε becomes ει: Pres. ἀγγέλλω (class 4, *c*), *I announce*, Stem ἀγγελ, Fut. ἀγγελῶ, Aor. ἤγγειλα.

" " Pres. νέμω (class 1), *I distribute*, Fut. νεμῶ, Aor. ἔ-νειμα.

ĭ " ī: Pres. κρίνω (class 4, *d*), *I judge*, Stem κριν, Fut. κρῐνῶ, Aor. ἔ-κρῑνα.

ŭ " ū: Pres. ἀμῡ́νω (class 4, *d*), *I defend*, Stem ἀμυν, Fut. ἀμῡνῶ, Aor. ἤμῡνα.

§ 121. The First Aorist is the usual form in all verbs which, according to § 109, cannot form the Second Aorist, that is, in all derivative verbs and in verbs of the first class; but radical verbs of other classes, especially those with Stems in λ, μ, ν, ρ, also have the First Aorist.

V.—The Perfect-Stem.

§ 122. From the Perfect-Stem are formed the Perfect and Pluperfect Active and Middle, and the Third Future (*Futurum exactum*) which occurs only in the Middle.

§ 123. The essential characteristic of the Perfect-Stem is the *reduplication* (comp. πέ-πηγ-α with Lat. *pe-pig-i*), which generally takes the first place, but in verbs compounded with prepositions is put, like the Augment, after the preposition (§ 100): λέ-λυ-κα, but ἐκ-λέ-λυκ-α.

The reduplication belongs to the Perfect-Stem, and is therefore, unlike the Augment, preserved in all the moods, infinitives, and participles.

In verbs beginning with a consonant it consists in the initial consonant with ε being placed before the Stem: Stem λυ, Perf.-Stem λελυ, 1 Sing. Perf. Ind. Act. λέ-λυ-κα.

Obs.—The following points, however, are to be observed:

1. An aspirate is represented by the corresponding tenuis: Stem χωρ ε, χωρῶ, *I retreat*, κε-χώρη-κα; Stem θυ, θύω, *I sacrifice*, τέ-θυ-κα; Stem φαν, πέ-φην-α.
2. When a verb begins with two consonants, only the first appears in the reduplication, and even this only when it is a *mute* followed by λ, μ, ν, or ρ: Stem γραφ, γράφω, *I write*, γέ-γρᾰφ-α; Stem πλᾰγ, πλήσσω, *I strike*, πέ-πληγ-α; Stem πνυ, πνέω, *I breathe*, πέ-πνευ-κα.
3. In every other case a Stem beginning with two consonants takes only ε for its reduplication: Stem κτεν, κτείνω, *I kill*, ἔ-κτον-α; Stem ζητε, ζητῶ, *I seek*, ἐ-ζήτη-κα.
4. Stems beginning with ρ likewise have only ε, after which the ρ is doubled: Stem ριφ, ῥίπτω, *I throw*, ἔῤ-ῥιφ-α (comp. § 98, *b*).

§ 124. Initial vowels are lengthened as in the case of the Temporal Augment (§ 99): Stem ὀρθο, ὀρθῶ, *I raise up*, ὤρθω-κα. The verbs mentioned in § 99, *Obs*, have εἰ here also: εἴλιγμαι, Pres. ἑλίσσω, *I roll*.

1. *The Perfect Active.*

§ 125. The terminations of the principal tenses are appended to the Perfect-Stem in the Indicative by means of the connecting vowel *a*. The first person has no personal ending at all; in the third *a* is changed into *e*.

Obs.—The Subjunctive and Optative are not unfrequently formed periphrastically by the Participle with the corresponding forms of εἰμί, *I am*.

§ 126. The Perfect Active is formed in two different ways:

a) *The Second* (*Strong*) *Perfect*

is formed, like the Second Aorist, directly from the Stem: Stem πρᾱγ, Pres. (Class 4, *a*) πράσσω, *I do*, Perf. πέ-πρᾱγ-α. The Second Perfect, like the Second Aorist, occurs almost exclusively in the case of root verbs (§ 101), and is generally the older and rarer form.

§ 127. The following changes of vowels are to be observed in its formation:

ă after ρ becomes ᾱ: Stem κρᾰγ, Pres. κράζω, *I scream*, Perf. κέ-κρᾱγ-α

ᾰ otherwise becomes η: Stem πλᾰγ, Pres. πλήσσω, *I strike*, Perf. πέ-πληγ-α

Stem φᾰν, Pres. φαίνω, *I show*, Perf. πέ-φην-α

ε becomes ο: Stem στρεφ, Pres. στρέφω, *I turn*, Perf ἔ-στροφ-α

„ οι: Stem λῐπ, Pres. λείπω, *I leave*, Perf. λέ-λοιπ-α

υ „ ευ: Stem φυγ, Pres. φεύγω, *I flee*, Perf. πέ-φευγ-α

§ 128. Some Stems ending in the consonants κ, γ, π, β change these into the corresponding aspirates, generally without any lengthening of the Stem-vowels:

Stem κηρυκ, Pres. κηρύσσω, *I proclaim*, Perf. κε-κήρῠχ-α

„ ἀγ, „ ἄγω, *I lead*, „ ἦχα (ἀγήοχ-α)

„ κοπ, „ κόπτω, *I hew*, „ κέ-κοφ-α

„ βλᾰβ, „ βλάπτω, *I hurt*, „ βέ-βλᾰφ-α

Obs.—In spite of the aspiration the vowels are changed in κέ-κλοφ-α, Stem κλεπ, Pres. κλέπτω, *I steal*; πέ-πομφ-α, Stem πεμπ, Pres. πέμπω, *I send*; τέ-τροφ-α, Stem τρεπ, τρέπω, *I turn*, which is in form the same as the Perf. of the Stem τρεφ (Pres. τρέφω, *I nourish*); εἴ-λοχ-α (comp. § 122, *Obs.* 3), Stem λεγ, Pres. λέγω, *I gather*.

§ 129. *b*) *The First (Weak) Perfect*

is formed from the Stem by the insertion of κ: Stem λυ, λέ-λυ-κ-α. The First Perfect is the only one in use in the case of Vowel-Stems, while it is the more common with Stems ending in τ, δ, θ, and those in λ, μ, ν, ρ.

§ 130. In regard to the vowel the First Perfect follows the σ Future (§§ 112, 113): Stem δρα, δράσω, δέ-δρᾱ-κα; Stem τιμα, τιμήσω, τετίμηκα; Stem πλυ, πλεύσω, πέ-πλευκα; Stem πιθ (πείθω, *I persuade*), πείσω, πέπεικα.

Stems in τ, δ, θ, throw out these consonants before κ, without any other change: Stem κομιδ, κομίζω, *I carry*, κεκόμῐκα.

Obs.—Monosyllabic Stems in λ, ν, ρ, having ε in the Stem

syllable, change this ε in the First Perf. into α: Stem στελ, στέλλω, *I send*, Perf. ἔ-σταλ-κα; Stem φθερ, φθείρω, *I destroy*, Perf. ἔ-φθαρ-κα. Several in ν throw out the ν: Stem κριν, κρῑ́νω, *I judge*, Perf. κέ-κρῐ-κα; Stem κλιν, κλίνω, *I incline*, Perf. κέ-κλῐ-κα; Stem πλυν, πλύνω, *I wash*, Perf. πέ-πλῠ-κα; Stem τεν, τείνω, *I stretch*, Perf. τέ-τᾰ-κα. Wherever ν is not thrown out before κ, it becomes a nasal γ: Stem φαν, φαίνω, *I show*, Perf. πέ-φαγ-κα.

2. *The Pluperfect Active.*

§ 131. The Pluperfect takes the Augment before the Perfect-Stem; its terminations are those of the historical tenses. Between the Stem and the termination the diphthong ει steps in, which in the 3 Plur. is reduced to ε.

The Temporal Augment of verbs beginning with a vowel is not recognisable, because their Perfect-Stem has already a long vowel: Verbal-Stem ἀγ, ἄγω, *I drive*, Perfect-Stem ἠχ, ἦχ-ει-ν. The Syllabic Augment is often omitted.

The formation of the Pluperfect is exactly the same as that of the Perfect, and there are two forms of it, the First and the Second; the vowel is long or short or unchanged.

§ 132. 3. *The Perfect Middle and Passive*

can be formed only in one way, that is, by appending the personal endings of the principal tenses of the Middle, without any connecting vowel, to the Perfect-Stem, *i. e.* to the reduplicated Verbal-Stem: Stem λυ, Perf. Mid. λέ-λυ-μαι.

Obs.—The vowels are treated in the same way as in the First Perfect: Stem τιμα, τετίμηκα, τετίμημαι; Stem πῐθ, πέπεικα, πέπεισμαι; Stem φθερ, ἔφθαρκα, ἔφθαρμαι; Stem βᾰλ, βέβληκα, βέβλημαι. The verbs τρέφω, *I nourish*, τρέπω, *I turn*, and στρέφω, *I turn*, also take α instead of ε: τέ-θραμ-μαι, τέ-τραμ-μαι, ἔ-στραμ-μαι.

§ 133. The final consonants of Consonantal-Stems change according to the general laws of sound.

1. Before all terminations beginning with μ

every guttural becomes γ: Stem $\pi\lambda\epsilon\kappa$, $\pi\lambda\acute{\epsilon}\kappa\omega$, *I twist*, $\pi\acute{\epsilon}$-$\pi\lambda\epsilon\gamma$-$\mu\alpha\iota$
„ dental „ σ: Stem $\pi\iota\theta$, $\pi\epsilon\acute{\iota}\theta\omega$, *I persuade*, $\pi\epsilon$-$\pi\epsilon\acute{\iota}\sigma$-$\mu\epsilon\theta\alpha$
„ labial „ μ: Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*, $\gamma\epsilon$-$\gamma\rho\alpha\mu$-$\mu\acute{\epsilon}\nu\circ\varsigma$.

2. Before σ

every guttural becomes κ, and this with σ becomes ξ: $\pi\acute{\epsilon}$-$\pi\lambda\epsilon\xi\alpha\iota$
„ labial „ π „ „ „ „ ψ: $\gamma\acute{\epsilon}$-$\gamma\rho\alpha\psi\alpha\iota$
„ dental is thrown out $\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma\alpha\iota$

3. Before τ

every guttural becomes κ: $\pi\acute{\epsilon}$-$\pi\lambda\epsilon\kappa\tau\alpha\iota$; Stem $\lambda\epsilon\gamma$, $\lambda\acute{\epsilon}$-$\lambda\epsilon\kappa$-$\tau\alpha\iota$
„ labial „ π: $\gamma\acute{\epsilon}$-$\gamma\rho\alpha\pi$-$\tau\alpha\iota$
„ dent. (except ν) „ σ: $\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma$-$\tau\alpha\iota$ (Stem $\phi\alpha\acute{\iota}\nu$, $\pi\acute{\epsilon}$-$\phi\alpha\nu$-$\tau\alpha\iota$)

4. The σ of $\sigma\theta$ after consonants is dropped, and then

every guttural becomes χ: $\pi\acute{\epsilon}$-$\pi\lambda\epsilon\chi$-$\theta\circ\nu$ for $\pi\epsilon$-$\pi\lambda\epsilon\kappa$-$\sigma\theta\circ\nu$
„ labial „ ϕ: $\gamma\acute{\epsilon}$-$\gamma\rho\alpha\phi$-$\theta\epsilon$ for $\gamma\epsilon$-$\gamma\rho\alpha\phi$-$\sigma\theta\epsilon$
„ dent. (except ν) „ σ: $\pi\epsilon$-$\pi\epsilon\tilde{\iota}\sigma$-$\theta\alpha\iota$ for $\pi\epsilon$-$\pi\epsilon\iota\theta$-$\sigma\theta\alpha\iota$.

ν, λ, and ρ remain unchanged before a θ representing $\sigma\theta$: Stem $\phi\alpha\nu$, $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$; Stem $\grave{\alpha}\gamma\gamma\epsilon\lambda$, $\mathring{\eta}\gamma\gamma\acute{\epsilon}\lambda\theta\alpha\iota$.

§ 134. The ending $\nu\tau\alpha\iota$ of the 3 Plur. is irreconcileable with Consonantal-Stems. Sometimes the Ionic $\alpha\tau\alpha\iota$ takes its place, before which γ, κ, β, and π are aspirated: $\gamma\epsilon$-$\gamma\rho\acute{\alpha}\phi$-$\alpha\tau\alpha\iota$, $\tau\epsilon$-$\tau\acute{\alpha}\chi$-$\alpha\tau\alpha\iota$ (Stem $\tau\alpha\gamma$, $\tau\acute{\alpha}\sigma\sigma\omega$, *I arrange*), $\tau\epsilon$-$\tau\rho\acute{\iota}\phi$-$\alpha\tau\alpha\iota$ (Stem $\tau\rho\iota\beta$, $\tau\rho\acute{\iota}\beta\omega$, *I rub*). But the common practice is to use the periphrasis by means of the Participle with $\epsilon\grave{\iota}$-$\sigma\acute{\iota}(\nu)$: $\gamma\epsilon\gamma\rho\alpha\mu\mu\acute{\epsilon}\nu\circ\iota$ $\epsilon\grave{\iota}\sigma\acute{\iota}\nu$. Comp. Lat. *scripti sunt*.

The following paradigms supply examples of the above-mentioned changes.

Perfect Middle and Passive.		
Guttural Stems.	Dental Stems.	Labial Stems.
$\pi\acute{\epsilon}$-$\pi\lambda\epsilon\gamma$-$\mu\alpha\iota$	$\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma$-$\mu\alpha\iota$	$\gamma\acute{\epsilon}$-$\gamma\rho\alpha\mu$-$\mu\alpha\iota$
$\pi\acute{\epsilon}$-$\pi\lambda\epsilon\xi\alpha\iota$	$\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma\alpha\iota$	$\gamma\acute{\epsilon}$-$\gamma\rho\alpha\psi\alpha\iota$
$\pi\acute{\epsilon}$-$\pi\lambda\epsilon\kappa$-$\tau\alpha\iota$	$\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma$-$\tau\alpha\iota$	$\gamma\acute{\epsilon}$-$\gamma\rho\alpha\pi$-$\tau\alpha\iota$
$\pi\epsilon$-$\pi\lambda\acute{\epsilon}\gamma$-$\mu\epsilon\theta\alpha$	$\pi\epsilon$-$\pi\epsilon\iota\sigma$-$\mu\epsilon\theta\alpha$	$\gamma\epsilon$-$\gamma\rho\acute{\alpha}\mu$-$\mu\epsilon\theta\alpha$
$\pi\acute{\epsilon}$-$\pi\lambda\epsilon\chi$-$\theta\epsilon$	$\pi\acute{\epsilon}$-$\pi\epsilon\iota\sigma$-$\theta\epsilon$	$\gamma\acute{\epsilon}$-$\gamma\rho\alpha\phi$-$\theta\epsilon$
$\pi\epsilon$-$\pi\lambda\epsilon\gamma$-$\mu\acute{\epsilon}\nu\circ\iota$ $\epsilon\grave{\iota}\sigma\acute{\iota}$	$\pi\epsilon$-$\pi\epsilon\iota\sigma$-$\mu\acute{\epsilon}\nu\circ\iota$ $\epsilon\grave{\iota}\sigma\acute{\iota}$	$\gamma\epsilon$-$\gamma\rho\alpha\mu$-$\mu\acute{\epsilon}\nu\circ\iota$ $\epsilon\grave{\iota}\sigma\iota$

Obs.—After Vowel-Stems σ is frequently inserted before terminations beginning with μ and τ, but more especially when the Stems have the vowel short: Stem $\tau\epsilon\lambda\epsilon$, $\tau\epsilon\lambda\tilde{\omega}$, *I complete*, Perf. $\tau\epsilon$-$\tau\epsilon\lambda\epsilon$-$\sigma$-$\mu\alpha\iota$; Stem $\sigma\pi\breve{\alpha}$, $\sigma\pi\acute{\alpha}\omega$, *I draw*, 3 Sing. $\breve{\epsilon}$-$\sigma\pi\alpha$-σ-$\tau\alpha\iota$; but it also occurs in not a few Stems with long vowels and diphthongs: $\grave{\alpha}\kappa\acute{\upsilon}\omega$, *I hear*, $\mathring{\eta}\kappa\upsilon\sigma\mu\alpha\iota$; $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega$, *I order*; $\kappa\upsilon\lambda\acute{\iota}\omega$, *I roll*; $\lambda\epsilon\acute{\upsilon}\omega$, *I stone to death*; $\xi\acute{\upsilon}\omega$, *I polish*; $\pi\alpha\acute{\iota}\omega$, *I strike*; $\pi\lambda\acute{\epsilon}\omega$ ($\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\tau\alpha\iota$), *I sail*; $\pi\rho\acute{\iota}\omega$, *I saw*; $\sigma\epsilon\acute{\iota}\omega$, *I shake*; $\chi\rho\acute{\iota}\omega$, *I anoint*; $\psi\alpha\acute{\upsilon}\omega$, *I touch*.

§ 135. 4. *The Pluperfect Middle and Passive*

differs in every verb from the corresponding Perfect only by the addition of the Augment and the personal endings which are those of the historical tenses.

§ 136. 5. *The Future Perfect or Futurum Exactum*

adds σ to the Perfect-Stem with the inflexion of the Future Middle; the σ produces the same changes in the preceding consonants as in the ordinary Future Middle; $\pi\epsilon\pi\rho\acute{\alpha}\xi\epsilon\tau\alpha\iota$ (Stem $\pi\rho\alpha\gamma$, $\pi\rho\acute{\alpha}\sigma\sigma\omega$, *I do*), *it will have been done*; $\gamma\epsilon\gamma\rho\acute{\alpha}\psi\epsilon\tau\alpha\iota$ (Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*), *it will have been written*.

Its place in the Active is supplied by the Part. of the Perf. with the Fut. of $\epsilon\grave{\iota}\mu\acute{\iota}$, *I am* ($\breve{\epsilon}\sigma\circ\mu\alpha\iota$): $\lambda\epsilon\lambda\upsilon\kappa\grave{\omega}\varsigma$ $\breve{\epsilon}\sigma\circ\mu\alpha\iota$, *I shall have loosed* (*solvero*).

VI.—The Stem of the Second (Strong) Aorist Passive.

§ 137. From this Stem are formed the *Second Aorist*, and the *Second Future* Passive.

§ 138. The personal endings of the Aorist Passive are of an *Active* nature, those of the Future Passive of the nature of the *Middle*. They are appended, as in the Second Principal Conjugation, to the Stem without a connecting vowel, and the ϵ of the Stem is lengthened in the Indicative and Imperative to η. In the Subjunctive the ϵ is contracted with the vowels of

the Subjunctive: *φᾰνέ-ω, φᾰνῶ;* in the Optative the *ε* combined with the modal sign *ιη* becomes *ειη*: *φανε-ίη-ν.*

§ 139. The Stem of the Second Aorist Passive, just like that of the Second Aorist Active and Middle, is formed very rarely from derivative Stems, but it occurs in verbs of all classes, even the first (§ 103), *ε* being added to the Pure Verbal-Stem: Pres. *ῥάπτ-ω* (class 3, *I sew*), Pure Stem *ῥᾰ̀φ*, Second Aorist Passive Stem *ῥᾰφε*, Aor. Pass. *ἐῤῥάφη-ν; σφάττω* (class 4, *I slaughter*), Pure Stem *σφαγ*, Second Aor. Passive Stem *σφαγε*, Aor. Pass. *ἐσφάγη-ν*, Fut. Pass. *σφαγή-σομαι;* Pres. *γράφ-ω* (class 1), Second Aor. Pass. Stem *γραφε*, Aor. Pass. *ἐγράφη-ν.*

§ 140. As in the Second Aorist Active the *ε* is sometimes changed into *ᾰ*: *κλέπ-τ-ω, I steal, ἐ-κλάπη-ν; στέλλω, I send, ἐ-στάλην; τρέφ-ω, I nourish, ἐ-τράφη-ν; πλέκ-ω, I twist, ἐ-πλέκη-ν* and *ἐ-πλᾰ́κη-ν; πλήσσω, I strike*, has *ἐ-πλήγη-ν, πληγή-σομαι*, but in composition *ἐξ-ε-πλᾰ́γη-ν, ἐκ-πλᾰγή-σομαι*; the Pure Stem of verbs of the second class here reappears: *σήπ-ω* (Stem *σᾰπ*, *I corrupt*), *ἐ-σάπη-ν; τήκ-ω* (Stem *τᾰ κ, I melt*), *ἐ-τάκη-ν; ῥέω* (Stem *ῥῠ, I flow*), *ἐ-ῥύη-ν, ῥυή-σομαι.*

VII.—The Stem of the First Aorist Passive.

§ 141. From this Stem are formed the *First Aorist* and the *First Future* Passive.

The inflexion of the Stem of the First Aor. Passive is entirely like that of the Second.

This Stem is formed from the Verbal-Stem by appending the syllable *θε*. Before this syllable the vowels of Vowel-Stems are lengthened as in the Future, the First Aorist Active, and the Perfect: *τιμα, ἐτιμήθην; πειρα, ἐπειράθην, I tried.* As in the Perfect Middle, *σ* is inserted before *θ*, especially after short vowels, but often also after long ones: *ἐ-τελέ-σ-θην* from *τελέω, I complete; ἐ-κελεύ-σ-θην*, from *κελεύω, I*

order; and this is the case in the verbs mentioned in § 133, *Obs.*, and especially in γελάω, *I laugh*, ἐγελάσθην; δράω, *I do*, ἐδράσθην; παύω, *I cause to cease*, ἐπαύσθην, but also ἐπαύθην.

As in the First Perfect Active and the Perfect Middle, the ε before λ, ν, ρ is sometimes changed into *a:* Stem τεν (τείνω, *I stretch*), ἐ-τάθη-ν (comp. § 130, *Obs.*).

§ 142. The First Aorist Passive and the First Future Passive are, on the whole, more common than the Second, and in the case of derivative verbs, as of nearly all Vowel-Stems, they are the only customary forms of the Aorist and Future Passive.

VERBAL ADJECTIVES.

§ 143. The Verbal Adjectives are a kind of Passive Participles.

Pres. λύω, Stem λυ, 1. λῠ-τός, ή, όν, *loosed, capable of being loosed,*

2. λῠ-τέο-ς, *a, ον, to be loosened, solvendu-s, a, um.*

The First Verbal Adjective is formed by means of the syllable το (Nom. τό-ς, τή, τό-ν) from the Verbal-Stem, and has the meaning either of a Participle Perfect Passive: λυ-τό-ς = *solu-tu-s*, or of possibility, *capable of being loosened.*

The Second Verbal Adjective is formed by means of the syllable τεο (Nom. τέο-ς, τέα, τέο-ν), which is never contracted, from the Verbal-Stem, and has the meaning of necessity, like the Latin gerundive: λυ-τέο-ς, *one who is to be loosened*, λυτέον ἐστί, *loosening must take place, solvendum est.*

Obs.—The vowels preceding the τ are in general treated exactly in the same manner as in the First Aorist Passive; σ is inserted in the same cases as in the Aor. Pass.: τελε-σ-τός, κελευ-σ-τέον. The consonants before τ are treated in accordance with the laws of sound: πρακ-τός (Stem πραγ, Pres. πράσσω), γραπ-τό-ς (γράφω), κομισ-τέο-ν (Stem κομιδ, κομίζω, *I carry*).

Verbs which leave their Stem-Vowel short in the formation of their tenses.

§ 144. The Vowel remains short throughout in:

γελάω,	*I laugh,*	Fut. γελᾰ́σομαι,	Aor. Act. ἐγέλᾰσα, Aor. Pass. ἐγελάσθην.
θλάω,	*I squeeze,*	Fut. θλᾰ́σω,	Aor. Act. ἔθλᾰσα.
κλάω,	*I break,*	Fut. κλᾰ́σω,	Aor. Pass. ἐκλάσθην.
σπάω,	*I draw,*	Fut. σπᾰ́σω,	Aor. Act. ἔσπᾰσα, Perf. Act. ἔσπᾰκα.
χαλάω,	*I slacken,*	Fut. χαλᾰ́σω,	Aor. Pass. ἐχαλάσθην.
αἰδέομαι,	*I dread,*	Fut. αἰδέσομαι,	Aor. Pass. ἠδέσθην.
ἀκέομαι,	*I heal,*	Fut. ἀκέσομαι,	Aor. ἠκεσάμην.
ἀλέω,	*I grind,*	Fut. ἀλέσω (ῶ),	Perf. Act. ἀλήλεκα, Perf. Mid. ἀλήλεσμαι.
ἀρκέω,	*I satisfy,*	Fut. ἀρκέσω,	Aor. Act. ἤρκεσα.
ἐμέω,	*I vomit,*		Aor. Act. ἤμεσα.
ζέω,	*I seethe,*	Fut. ζέσω,	Aor. Act. ἔζεσα.
ξέω,	*I scrape,*	Fut. ξέσω,	Verb. Adj. ξεστός.
τελέω,	*I finish,*	Fut. τελέσω (ῶ),	Aor. Act. ἐτέλεσα, Aor. Pass. ἐτελέσθην, Perf. Act. τετέλεκα.
ἀρόω,	*I plough,*	Fut. ἀρόσω,	Aor. Act. ἤροσα, Aor. Pass. ἠρόθην.
ἀρύω,	*I draw,*	Fut. ἀρῠ́σω,	Aor. Act. ἤρῠσα.
ἑλκύω,	*I draw,*	Fut. Pass. ἑλκυσθήσομαι,	Aor. Act. εἵλκῠσα, Perf. Act. εἵλκῠκα, Perf. Mid. εἵλκυσμαι.
πτύω,	*I spit,*		Aor. Act. ἔπτῠσα.

The vowel is long in the First Aor. Act., and *short* in the Perf., the Aor. Pass., and the Verbal Adjective in:

δέω,	*I bind,*	Fut. δήσω,	Aor. Act. ἔδησα, Perf. Act. δέδεκα, Aor. Pass. ἐδέθην, Verb. Adj. δετός.
θύω,	*I offer,*	Fut. θύσω,	Aor. Act. ἔθῡσα, Perf. Act. τέθῠκα, Aor. Pass. ἐτύθην.
λύω,	*I loose,*	Fut. λῡ́σω,	Aor. Act. ἔλῡσα, Perf. Act. λέλῠκα, Aor. Pass. ἐλύθην.

Obs.—*The vowel is short* in the Future and First Aorist Active and Middle, but *long* in the Perfect, Aorist Passive, and Verbal Adjective of: καλέω, *I call,* καλέσω, κέκληκα, ἐκλήθην, κλητός and αἰνέω, *I praise,* has αἰνέσω, ἤνεκα, ἠνέθην, αἰνετός, but Perf. Mid. ἤνημαι.

CHAP. XII.—REMARKS ON THE SECOND PRINCIPAL CONJUGATION OR VERBS IN μι.

PRELIMINARY OBSERVATIONS.

§ 145. The Second Principal Conjugation differs from the First only in the inflexion of the *Present* and *Second Aorist-Stems*, and in the case of a few verbs also in the Perfect and Pluperfect Active.

Obs. 1.—The special terminations of this conjugation are:

1. The 1 Sing. Pres. Ind. Act. retains the ancient μι: φη-μί, *I say.*
2. „ 3 „ „ „ σι(ν): φησί(ν).
3. „ 3 Plur. „ inserts the vowel *a* before the termination σι, and this *a* is lengthened (ἴ-ᾱσι(ν), *they go*, from the Stem ἰ, and unites with the *a* of the Stem: φᾶσί(ν).
4. In the Optative ιη (ιε, ι), the Modal-sign, attaches itself directly to the Stem: φα-ίη-ν.
5. The 2 Sing. Imperat. has the ending θι: φά-θι.
6. The Infinit. has the ending ναι: φά-ναι.
7. The 3 Plur. of the Preterite has σαν: ἔ-φᾰ-σαν (3 Plur. Imperf.)

Obs. 2.—All terminations of the *Present* and *Second Aorist* are appended to the Stem *without a connecting vowel*: φᾰ-μέν, φά-τω; in the Participle also ντ attaches itself directly to the Stem: φα-ντ, Nom. φάς; Stem δο, δο-ντ, δούς. In the Subjunctive alone the final vowels of the Stems are contracted with the long connecting vowels as in the ordinary contracted verbs: φά-ω, φᾶ; τι-θέ-ω, τι-θῶ, δό-ω-μαι, δῶμαι.

Obs. 3.—In the Vowel-Stems, vowels in themselves short are lengthened in the Singular Indicative Active, *a* and ε becoming η, ο, ω, and ῠ ῡ: φη-μί, *I say*, Plur. φᾰ-μέν, ἔ-φη-ν, Dual, ἔ-φᾰ-τον; [ἔ-θη-ν, *I placed*], Plur. ἔ-θε-μεν; δεἰκνῡ-μι, *I show*, Plur. δεἰκνῠ-μεν.

§ 146. All verbs in μι are divided into 2 classes:

1. Those which in the Present join their terminations directly to the Stem: φη-μί;

2. Those which form the Present-Stem by adding νυ to the Pure Stem: δεἰκ-νῡ-μι, *I show*, Pure Stem, δεικ, Present-Stem, δεικνυ.

I.—First Class of Verbs in μι.

§ 147. The Paradigms of this Class of Verbs are inserted on pp. 70-73.

A few forms of the Verbs in μι are formed after the First Principal Conjugation, as *e. g.*, the 2 Sing. Imperf. ἐτίθεις, the 3 Sing. ἐτίθει, as if from the Stem τιθε.

In the 3 Plur. Pres. Ind. contraction is sometimes employed: τιθεῖσι, διδοῦσι.

In the 2 Sing. Imperat. Pres. Act. the real ending θι is dropped, and the Stem-vowel is lengthened to compensate for it: δίδου for δίδοθι.

In the same person of the Aorist after a short vowel ι only is dropped, and the remaining θ is changed to ς: δο-θι, δός.

In the 2 Sing. Mid. of the Present and Imperfect the σ between the two vowels is preserved: τίθε-σαι, τίθε-σο, ἐτίθε-σο; only the 2 Sing. of the Subj. is treated entirely like the contracted verbs of the First Principal Conjugation. In the 2 Sing. Mid. of the Second Aorist, on the other hand, the σ is thrown out, which gives rise to a contraction: ἔ-θε-σο, ἔ-θε-ο, ἔ-θου; Imper. θέ-σο, θέ-ο, θοῦ.

§ 148. The three verbs conjugated above (p. 70) distinguish the *Present-Stem* from the *Pure Stem* by *reduplication*, that is, the initial consonant with ι is prefixed before the Stem: δο, δι-δο; θε, τι-θε; ἱ-στα for σι-στα (comp. Lat. *si-sto*). In like manner the Stem χρα in the Pres. becomes κι-χρα (κί-χρη-μι, *I lend*); πλα and πρα, with the insertion of a nasal, become πι-μ-πλα, πι-μ-πρα (πίμπλημι, *I fill*; πίμπρημι, *I burn*); but συμ-πί-πλη-μι, ἐμ-πί-πλη-μι; the Stem ἑ becomes ἵ-η-μι, *I send*; and, with the reduplication within the Stem itself, ὀνα becomes ὀ-νί-νη-μι, *I benefit*.

§ 149. Other peculiarities of verbs of this class are:

1. The three Stems θε (τίθημι), δο (δίδωμι), and ἑ

(ἵημι) form an irregular First Aorist in κα: ἔθηκα, ἔδωκα, ἧκα.

2. The *rough breathing* instead of the σ of the Stem στα is also used in the Perf.: ἕ-στη-κα for σε-στη-κα. ἑστήξω, *I shall stand*, is a Third Future Active. The Perfects of θε and ἑ are τέθεικα, εἷκα; the same vowel also remains in the Perf. Mid. τέθειμαι, εἷμαι. The Stems δο and στα leave their vowel *short* in the Perf. Mid. and Aor. Pass., and θε in the Aor. Pass.: δέ-δο-μαι, ἐδόθην, ἐστάθην, ἐτέθην, τεθήσομαι.

§ 150. The following verbs also belong to the *First* Class of the Verbs in μι:

A) Verbs whose Stem ends in α:

1. ἠ-μί (comp. Lat. *ā-io*), *I say*, only in the Impf. ἦν, 3 Sing. ἦ.

2. ὀ-νί-νη-μι (Stem ὀνα), *I benefit*, Mid. ὀνίνᾰμαι, *I have advantage*, Second Aor. Mid. ὠνήμην, ὤνησο, ὤνητο; Opt. ὀναίμην, Imperat. ὄνησο, Inf. ὄνασθαι, Fut. ὀνήσω, ὀνήσομαι; Aor. Pass. ὠνήθην.

3. πί-μ-πλη-μι (Stem πλα), additional form, πλήθω, *I fill* [Lat. *ple-o*], Fut. πλήσω, Perf. Mid. πέπλησμαι, Aor. Pass. ἐπλήσθην.

4. πί-μ-πρη-μι (Stem πρα), additional form, πρήθω, like 3.

5. φη-μί (Stem φα), *I say*, 2 Sing. Imperf. ἔφησθα; Imperat. φᾶθί, or φάθι.

6. χρή (Stem χρα, χρε), *one must*, Subj. χρῇ, Opt. χρείη, Inf. χρῆναι, Part. χρεών, Imperf. ἐχρῆν or χρῆν, Fut. χρήσει;—ἀπόχρη, *it suffices*, also 3 Plur. ἀποχρῶσι(ν), &c.

7. κί-χρη-μι (Stem χρα), *I lend*, Inf. κιχρᾶναι, Fut. χρήσω, Aor. ἔχρησα. Further the *deponents:*

8. ἄγα-μαι (Stem ᾰγᾰ), *I admire*, Fut. ἀγάσομαι, Aor. Pass. ἠγάσθην, Verb. Adj. ἀγαστός.

9. δύνᾰ-μαι (Stem δυνᾰ), *I can*, Imperf. ἐδυνάμην, 2 Sing. ἐδύνω, Fut. δυνήσομαι, Aor. ἐδυνήθην or ἐδυνάσθην, Perf. δεδύνημαι, Verb. Adj. δυνᾰτός, *capable, possible.*

10. ἐπίστα-μαι (Stem ἐπιστᾰ), *I understand*, 2 Sing. ἐπίστασαι, Imperf. ἠπιστάμην, ἠπίστω, Fut. ἐπιστησομαι, Aor. ἠπιστήθην, Verb. Adj. ἐπιστητός.

11. ἔρα-μαι (Stem ἐρᾰ), poetic, *I love* (commonly ἐράω), Aor. Pass. ἠράσθην.

12. κρέμα-μαι (Stem κρεμᾰ), *I hang.* Fut. κρεμήσομαι, Aor. ἐκρεμάσθην.

B) Verbs whose Stem ends in ε:

1. ἵ-η-μι (Stem ἑ, Pres.-Stem *ἱ-ε*, i. e. *ἱ-ἑ*, *I cause to go, I send.*

Act. Pres. 3 Plur. Ind. ἱᾶσι(ν), Opt. ἱείην (or ἵοιμι, 3 Plur. ἵοιεν).

Imperf. ἵη-ν (secondary forms [ἵουν], ἵεις, ἵει), Plur. ἵε-μεν, 3 Plur. ἵε-σαν, ἀφίει and ἠφίει (ἀφίημι, *I send away*).

Aor. ἧ-κ-α, ἧκας, ἧκε(ν), εἷτον, εἵτην, εἷμεν, εἷτε, εἷσαν.

Subj. ὦ, Opt εἵην, Imperat. ἕς, Inf. εἶναι, Part. εἵς (Stem ἐντ).

Fut. ἥσω, Perf. εἶ-κ-α.

Mid. Pres. ἵ-ε-μαι, *I hasten, strive*, Subj. ἱῶμαι, ἱῇ, &c.

Opt. ἱείμην or ἰοίμην, Imperat. ἵεσο or ἵου, Imperf. ἵ-έμην.

Aor. εἵμην, εἷσο, εἷτο, Subj. ὦμαι, Opt. εἵμην or οἵμην.

Fut. ἥ-σομαι, Perf. εἶ-μαι, Plup. εἵ-μην.

Aor. Pass. εἵθην, Subj. ἑθῶ, Fut. ἐθήσομαι.

Verb. Adj. ἑτός, ἑτέος.

2. δί-δη-μι (Stem δε), *I bind*, a rare form for δέ-ω.

C) Verbs whose Stem ends in ι:

1. εἶ-μι (Stem ἰ, Lat. *i-re*), *I go.*

Present.

Ind.	εἶ-μι		ἴ-μεν
	εἶ	ἴ-τον	ἴ-τε
	εἶ-σι(ν)	ἴ-τον	ἴ-ᾱσι(ν)
Subj.	ἴ-ω	ἴ-ῃς etc.	
Opt.	ἰ-οίην	ἴ-οις etc.	
Imperat.	ἴ-θι	ἴ-τω etc.	
	3 *Pl.* ἰ-όντων or ἴ-τωσαν		
Inf.	ἰ-έ-ναι		
Part.	ἰ-ών, ἰ-οῦσα, ἰ-όν		
	(*Gen.* ἰ-όντ-ος, comp. Lat. *e-unt-is*)		

Imperfect.

ᾔειν or ᾖα			ᾖειμεν or ᾖμεν
ᾔεις „ ᾔεισθα	ᾔειτον, ᾖτον,		ᾔειτε „ ᾖτε
ᾔει „ ᾔειν	ᾐείτην, ᾔτην		ᾖεσαν

Verbal Adj. ἰτός, ἰτέος (also ἰτητέον, *it is necessary to go*).

Obs.—The Present, especially in the Indicative, has a *Future* meaning.

2. κεῖ-μαι (Stem κει), *I lie*, has the inflexion of a Perfect. 2 Sing. κεῖ-σαι, 3 Plur. κεῖνται, Subj. 3 Sing. κέηται, Opt. κέοιτο, Imperat. κεῖσο, Inf. κεῖσθαι, Part. κείμενος.

D) Verbs whose Stem ends in a consonant (σ):

1. εἰμί (Stem ἐς, Lat. *es-se*), *I am.*

The Conjugation is given on p. 48.

2. ἧμαι (Stem ἡς), *I sit*, has, like κεῖμαι, the inflexion of a Perfect.

Pres.	ἧμαι	ἥμεθον	ἥμεθα	Imperat.	ἧσο.
	ἧσαι	ἧσθον	ἧσθε		ἥσθω, &c.
	ἧσται	ἥσθην	ἧνται	Inf.	ἥσθαι
				Part.	ἥμενος

Impf. ἥμην, ἧσο, &c.

Obs.—In Attic prose we find almost exclusively the compound κάθημαι, of which 3 Sing. κάθηται, Subj. καθῶμαι, Opt. καθοίμην, 3 Plur. καθοῖντο, Imperat. κάθησο or κάθου (from καθεσο), Inf. καθῆσθαι, Part. καθήμενος, Imperf. ἐκαθήμην or καθήμην, 3 Sing. ἐκάθητο or καθῆστο, 3 Plur. ἐκάθηντο or καθῆντο.

§ 151. The following *Second Aorists*, formed *without a connecting vowel* from verbs whose Present-Stem mostly follows the First Principal Conjugation, likewise belong to the First Class of Verbs in μι:

Stems in α.

1. ἔ-βη-ν (Stem βα), Pres. βαίνω, *I go*, Imperat. βῆθι, in compounds also βᾶ (κατάβᾱ), Inf. βῆναι, Part. βάς.

2. γηρᾶ-ναι (Stem γηρα), Inf. to the Pres. γηρά-σκω, *I grow old.*

3. ἔ-δρᾱ-ν (Stem δρᾱ), Pres. δι-δρά-σκω, *I run*, Inf. δρᾶ-ναι, Part. δράς.

4. ἔ-κτᾰ-ν (Stem κτᾰ), Pres. κτείνω, *I kill*, Part. κτά-ς, Part. Mid. κτά-μενος (*killed*).

5. ἔ-πτη-ν (Stem πτα, πτε), Pres. πέτομαι, *I fly*, Part. πτάς, Mid. πτάμενος, Inf. πτέσθαι.

6. ἔ-τλη-ν (Stem τλᾱ), *I endured*, Subj. τλῶ, Opt. τλαίην, Imperat. τλῆθι, Inf. τλῆναι, Fut. τλήσομαι, Perf. τέτληκα.

7. ἔ-φθη-ν (Stem φθα), Pres. φθάνω, *I anticipate*, Inf. φθῆναι.

8. ἐ-πρια-μην (Stem πρια), *I bought*, Imperat. πρίω,

Stems in ε.

9. ἔ-σβη-ν (Stem σβε), Pres. σβέννῡμι, *I quench*, Inf. σβῆναι.

10. ἔ-σκλη-ν (Stem σκλε), Pres. σκέλλω, *I dry*, Inf. σκλῆναι.

11. Imperat. σχέ-ς, from σχέ-θι (Stem σχε), Pres. ἔχω, 1 Sing. Ind. ἔ-σχ-ο-ν.

Stems in ω.

12. ἐ-άλω-ν (Stem ἁλω), *I was caught*, Pres. ἁλίσκομαι, Opt. ἁλοίην, Inf. ἁλῶναι, Part. ἁλούς.

13. ἐ-βίω-ν (Stem βιω), Pres. βιόω, *I live*, Opt. βιώην, Inf. βιῶναι, Part. βιούς.

14. ἔ-γνω-ν (Stem γνω), Pres. γι-γνώ-σκω, *I come to know*, Opt. γνοίην, Imperat. γνῶθι, Inf. γνῶναι, Part. γνούς.

Stem in ι.

15. Imperat. πῖ-θι (Stem πι), Pres. πίνω, *I drink*, 1 Sing. Aor. Ind. ἔπιον.

Stems in υ.

16. ἔ-δῡ-ν (Stem δυ), Pres. δύω, *I dive*, Imperat. δῦθι, Inf. δῦναι, Part. δύς.

17. ἔ-φῡ-ν (Stem φυ), *I became*, Pres. φύω, *I produce*, Inf. φῦναι.

§ 152. Several *Perfects* also have some forms without a connecting vowel:

A) *Vowel-Stems.*

A number of Vowel-Stems form the Sing. Perf Ind. Act. regularly, but in the Dual and Plural of the Perfect and Pluperfect Ind., in the other moods, and in the Infinitive and Participle, they often connect the endings directly with the Perfect-Stem.

1 Stem βα, Pres. βαίνω, *I go*.

Perf. Ind. βέβηκ-α		βέβᾰ-μεν
βέβηκ-ας	βέβᾰ-τον	βέβᾰ-τε
βέβηκ-ε	βέβᾰ-τον	βεβᾶ-σι(ν)

3 Plur. Subj. βεβῶσι(ν), Part. βεβώς, βεβῶσα, Gen. βεβῶτος.

2. Stem γα (for γεν), Pres. γίγνομαι, *I become*, Perf. γέ-γον-α, Plur. also γέ-γᾰ-μεν, Part. γεγώς, Gen. γεγῶτος.

3. Stem θνα, Pres. θνή-σκω, *I die*, Perf. τέ-θνη-κα,

Plur. τέ-θνᾰ-μεν, &c., Inf. τεθνάναι, Part. τεθνεώς, τεθνεῶσα, τεθνεός, Pluperf. 3 Plur. ἐτέθνᾰσαν.

4. Stem στα, Pres. ἵ-στη-μι, Perf. ἕ-στη-κα *I stand*, Plur. ἕ-στᾰ-μεν, Subj. ἑστῶμεν, ἑστῶσι(ν), Opt. ἑσταίην, Imperat. ἕστᾰθι, ἑστᾰ́τω, ἕστᾰτον, ἕστᾰτε, Inf. ἑστᾰ́ναι, Part. ἑστώς, ἑστῶσα, ἑστός, Gen. ἑστῶτος, 3 Plur. Pluperf. ἕστᾰσαν.

5. Stem δι, Perf. δέ-δῐ-α or δέ-δοι-κα, *I fear*, Plur. δέδι-μεν, δεδίᾱσι(ν), Subj. δεδίω, Opt. δεδιείην, Imperat. δέδιθι, Inf. δεδιέναι, Part. δεδιώς, Plupf. ἐδεδίειν, 3 Dual ἐδεδίτην, 3 Plur. ἐδέδισαν, also Aor. ἔδεισα, Fut. δείσομαι

B) *Consonant-Stems.*

In these the ordinary changes of the vowels and consonants must be observed.

6. Stem ἰδ (Aor. εἶδον, *I saw*).

Perfect.

Ind.	οἶδ-α, *I know*	ἴσ-μεν	
	οἶ-σθα	ἴσ-τον	ἴσ-τε
	οἶδ-ε(ν)	ἴσ-τον	ἴσ-ᾱσι(ν)
Subj.	εἰδῶ		εἰδῶμεν
	εἰδῇς	εἰδῆτον	εἰδῆτε
	εἰδῇ	εἰδῆτον	εἰδῶσι(ν)
Opt.	εἰδείην		
Imperat.	ἴσ-θι	ἴσ-τον	ἴσ-τε
	ἴσ-τω	ἴσ-των	ἴσ-τωσαν
Inf.	εἰδέναι		
Part.	εἰδώς	εἰδυῖα	εἰδός *Gen.* εἰδοτ-ος

Pluperfect.

ᾔδειν	or ᾔδη (*I knew*)		ᾔδειμεν or ᾖσμεν
ᾔδεισθα	„ ᾔδησθα	ᾔδειτον or ᾖστον	ᾔδειτε or ᾖστε
ᾔδει(ν)	„ ᾔδη	ᾐδείτην „ ᾖστην	ᾔδεσαν or ᾖσαν

Fut. εἴσομαι, Verb. Adj. ἰστέον.

7. Stem *ικ*, only in the Perf. *ἔοικα I resemble, appear*, 1 Plur. poet. *ἔοιγμεν*, 3 Plur. quite irregularly *εἴξᾱσι(ν)* (comp. *ἴσασι*), Inf. *εἰκέναι* (poet. with *ἐοικέναι*), Part. *εἰκώς* (with *ἐοικώς*), *εἰκυῖα*, *εἰκός*, Pluperf. *ἐῴκειν*.

8. Stem *κραγ*, Pres. *κράζω*, *I cry*, Perf. *κέκρᾱγα*, Imperat. *κέ-κραχ-θι*.

II.—SECOND CLASS OF VERBS IN μι.

§ 153. 1. The Second Class of Verbs in *μι* belongs to this conjugation only in regard to the inflexion of the *Present-Stem*, which is formed by adding the syllable *νυ* to the Pure Stem.

2. Vowel-Stems double *ν* in the Present-Stem: Stem *κερα*, *κερά-ννῡμι*, *I mix*.

3. Most of the verbs of this class have the *First Aorist*; only *σβέννυμι I quench* (Stem *σβε*), forms the *Second Aorist* *ἔσβην*, Inf. *σβῆναι*.

The Paradigms of this Class of Verbs are inserted on p. 74.

§ 154. The following verbs belong to this Class:

Stems in α.

1. *κεράννυμι* (Stem *κερᾰ*, *κρᾱ*), *I mix*
   Aor. *ἐκέρᾰσα* Perf. Act. *κέκρᾱκα* Aor. Pass. *ἐκράθην*, *ἐκεράσθην*
   „ Mid. *κέκρᾱμαι*
2. *κρεμάννυμι* (Stem *κρεμα*), *I hang*, trans. Mid. *κρέμαμαι*, *I hang*, intr.
   Fut. *κρεμῶ* *ἐκρεμάσθην*
   Aor. *ἐκρέμᾰσα*
3. *πετάννυμι* (Stem *πετα*), *I spread*
   πετῶ *ἐπετάσθην*
   ἐπέτᾰσα *πέπ(ε)τᾰμαι* [*pate-o*]
4. *σκεδάννυμι* (Stem *σκεδα*), *I scatter*, also *σκίδνημι*
   σκεδῶ *ἐσκεδάσθην*
   ἐσκέδᾰσα *ἐσκέδασμαι*.

Stems in ε.

Obs.—Several of these Stems originally ended in *ϝ*.

5. ἕννυμι (Stem originally *ves*, comp. Lat. *ves-tis*), *I clothe*, (only ἀμφι-έννυμι is in use)

ἀμφι-ῶ
Fut. Mid. ἀμφι-έσομαι ἠμφίεσμαι
Aor. ἠμφί-εσα
Int. Aor. Mid. ἐπιέσασθαι

6. κορέννυμι (Stem κορε), *I satisfy*
ἐκόρεσα ἐκορέσθην
κεκόρεσμαι

7. σβέννυμι (Stem σβε), *I quench*
σβέσω, ἔσβεσα } transitive ἔσβεσμαι ἐσβέσθην
ἔσβην ἔσβηκα } intransitive
Fut. σβήσομαι

8. στορέννυμι (Stem στορε), *I spread*
στορῶ ἐστόρεσμαι
ἐστόρεσα.

Stems in ω.

9. ζώννυμι (Stem ζω), *I gird*
ζώσω ἔζωσμαι
ἔζωσα (Mid.) ἐζωσάμην

10. ῥώννυμι (Stem ῥω), *I strengthen*
ῥώσω ἔρρωμαι (*I am strong*) ἐρρώσθην

11. στρώννυμι (Stem στρω), comp. No. 8.
στρώσω ἔστρωμαι ἐστρώθην
ἔστρωσα

12. χρώννυμι (Stem χρω), *I colour*
ἔχρωσα κέχρωσμαι ἐχρώσθην.

Consonant-Stems.

13. ἄγνυμι (Stem ἀγ), *I break*
ἄξω ἔᾶγα (*I am broken*) ἐάγην
ἔαξα

14. δείκνυμι, see p. 74.

15. εἴργνυμι (Stem εἰργ), *I shut in* (addit. form εἴργω)
εἴρξω εἴρχθην
εἶρξα Part. ἕρξας εἴργμαι

16. ζεύγνυμι (Stem ζυγ), *I bind*
ζεύξω ἐζύγην
ἔζευξα ἔζευγμαι [ἐζεύχθην]

17. κτίννυμι (Stem κτεν), *I kill*, with κτείνω

18. μίγνυμι (Stem μιγ), *I mix*, with μίσγω
μίξω μέμιχα ἐμίχθην
ἔμιξα μέμιγμαι ἐμίγην.

19. οἴγνυμι (Stem οἰγ), *I open* (with οἴγω)
οἴξω ἔῳχα and ἔῳγα ἐῴχθην
ἔῳξα ἔῳγμαι

20. ὄλλυμι (Stem ὀλ and ὀλε), for ὀλνυμι, *I destroy*
ὀλῶ ὀλώλεκα
ὤλεσα
Fut. Mid. ὀλοῦμαι ὄλωλα } intrans. *I perish*
ὠλόμην

21. ὄμνυμι (Stem ὀμ, ὀμο), *I swear*
ὀμοῦμαι (Act.) ὀμώμοκα ὠμόσθην
ὤμοσα 3 Sing. Perf. Mid. { ὀμώμοται Verb. Adj. (ἀν)ώμοτος
ὀμώμοσται

22. ὀμόργνυμι (Stem ὀμοργ), *I wipe out*
ὤμορξα (Mid.) ὠμόρχθην

23. πήγνυμι (Stem πᾰγ), *I fix* [comp. Lat. *pango*]
ἔπηξα πέπηγα (*I am fixed*) { ἐπήχθην / ἐπάγην

24. ῥήγνυμι (Stem ῥαγ), *I tear*
ἔῤῥηξα (Mid.) ἔῤῥωγα (*I am torn*) ἐῤῥάγην
ῥαγήσομαι

25. στόρνυμι (Stem στορ), with στορέννυμι (8) and στρώννυμι (11)

26. φράγνυμι (Stem φραγ), also φάργνυμι, and φράσσω, *I shut in, lock in*

CHAP. XIII.—IRREGULAR VERBS OF THE FIRST PRINCIPAL CONJUGATION.

§ 155. The irregularities of the Greek Verb chiefly consist in the Present-Stem differing from the Verbal-Stem, in a way different from that which has been pointed out above, § 101, &c. To *the four classes there enumerated the following four must* be added.

Obs.—In these as well as in the following lists, the principal forms only are given from which the rest are easily formed. (Mid.) added to a tense denotes that in addition to the Active, the corresponding Middle form also is in use, *e. g.* in addition to ἔτισα (No. 5), ἐτισάμην also is used.

§ 156. *Fifth* or *Nasal Class.*

The Verbal-Stem is strengthened by the addition of ν or of a syllable containing ν to form the Present-Stem.

SOCIETY OF

A.—ν alone, often with a lengthened Stem-vowel, is added to the following Stems:

1. Stem $\beta\alpha$, Pres. $\beta\alpha\acute{\iota}\nu\omega$, *I go*

Aor. Act.	Fut.	Perf.	Pass.
$\check{\epsilon}$-$\beta\eta$-ν	$\beta\acute{\eta}\sigma o\mu\alpha\iota$	$\beta\acute{\epsilon}\beta\eta\kappa\alpha$	
$\check{\epsilon}\beta\eta$-$\sigma\alpha$	$\beta\acute{\eta}\sigma\omega$		Verb. Adj. $\beta\bar{\alpha}\tau\acute{o}\varsigma$

2. Stem $\dot{\epsilon}\lambda\alpha$, Pres. $\dot{\epsilon}\lambda\alpha\upsilon\nu\omega$, *I drive*

$\mathring{\eta}\lambda\check{\alpha}$-$\sigma\alpha$	$\dot{\epsilon}\lambda\tilde{\omega}$	$\dot{\epsilon}\lambda\acute{\eta}\lambda\alpha\kappa\alpha$	$\mathring{\eta}\lambda\acute{\alpha}\theta\eta\nu$
		$\dot{\epsilon}\lambda\acute{\eta}\lambda\alpha\mu\alpha\iota$	Verb Adj. $\dot{\epsilon}\lambda\alpha\tau\acute{\epsilon}o\varsigma$

3. Stem $\phi\theta\alpha$, Pres. $\phi\theta\check{\alpha}\nu\omega$, *I anticipate*

$\check{\epsilon}$-$\phi\theta\eta$-ν / $\check{\epsilon}$-$\phi\theta\check{\alpha}$-$\sigma\alpha$	$\phi\theta\acute{\eta}\sigma o\mu\alpha\iota$	$\check{\epsilon}\phi\theta\bar{\alpha}\kappa\alpha$

4. Stem $\pi\iota$, Pres. $\pi\acute{\iota}\nu\omega$, *I drink* (additional Stem πo)

$\check{\epsilon}$-$\pi\iota$-o-ν	$\pi\acute{\iota}o\mu\alpha\iota$	

5. Stem $\tau\iota$, Pres. $\tau\bar{\iota}\nu\omega$, *I pay penalty*

$\check{\epsilon}$-$\tau\bar{\iota}$-$\sigma\alpha$ (Mid.)	$\tau\acute{\iota}\sigma\omega$	$\tau\acute{\epsilon}\tau\bar{\iota}\kappa\alpha$	$\dot{\epsilon}\tau\acute{\iota}\sigma\theta\eta\nu$
		$\tau\acute{\epsilon}\tau\iota\sigma\mu\alpha\iota$	

6. Stem $\phi\theta\iota$, Pres. $\phi\theta\bar{\iota}\nu\omega$, *I perish, waste away*

$\check{\epsilon}$-$\phi\theta\iota$-$\sigma\alpha$	$\phi\theta\acute{\iota}\sigma o\mu\alpha\iota$	$\check{\epsilon}\phi\theta\iota\mu\alpha\iota$	$\dot{\epsilon}\phi\theta\acute{\iota}\theta\eta\nu$

7. Stem $\delta\upsilon$, Pres. $\delta\bar{\upsilon}\nu\omega$ (with $\delta\acute{\upsilon}\omega$), *I immerge*

$\check{\epsilon}$-$\delta\bar{\upsilon}$-ν	$\delta\bar{\upsilon}\sigma\omega$	$\delta\acute{\epsilon}\delta\bar{\upsilon}\kappa\alpha$	$\dot{\epsilon}\delta\acute{\upsilon}\theta\eta\nu$
$\check{\epsilon}\delta\bar{\upsilon}\sigma\alpha$, *I dipped*			

8. Stem $\delta\check{\alpha}\kappa$, Pres. $\delta\acute{\alpha}\kappa\nu\omega$, *I bite*

$\dot{\epsilon}$-$\delta\check{\alpha}\kappa$-$o$-$\nu$	$\delta\acute{\eta}\xi o\mu\alpha\iota$	$\delta\acute{\epsilon}\delta\eta\chi\alpha$	$\dot{\epsilon}\delta\acute{\eta}\chi\theta\eta\nu$

9. Stem $\kappa\check{\alpha}\mu$, Pres. $\kappa\acute{\alpha}\mu\nu\omega$, *I weary*

$\check{\epsilon}$-$\kappa\alpha\mu$-o-ν	$\kappa\alpha\mu o\tilde{\upsilon}\mu\alpha\iota$	$\kappa\acute{\epsilon}\kappa\mu\eta\kappa\alpha$

10. Stem $\tau\epsilon\mu$, Pres. $\tau\acute{\epsilon}\mu\nu\omega$, *I cut*

$\check{\epsilon}$-$\tau\epsilon\mu$-o-ν ($\check{\epsilon}\tau\check{\alpha}\mu o\nu$)	$\tau\epsilon\mu\tilde{\omega}$	$\tau\acute{\epsilon}\tau\mu\eta\kappa\alpha$	$\dot{\epsilon}\tau\mu\acute{\eta}\theta\eta\nu$

B.—The syllable $\check{\alpha}\nu$ is added to the following Stems:

11. Stem $\alpha\mathring{\iota}\sigma\theta$, Pres. $\alpha\mathring{\iota}\sigma\theta$-$\acute{\alpha}\nu$-$o$-$\mu\alpha\iota$, *I perceive*

$\mathring{\eta}\sigma\theta$-$\acute{o}$-$\mu\eta\nu$	$\alpha\mathring{\iota}\sigma\theta$-$\acute{\eta}$-$\sigma o\mu\alpha\iota$	$\mathring{\eta}\sigma\theta$-$\eta$-$\mu\alpha\iota$

12. Stem $\check{\alpha}\mu\alpha\rho\tau$, Pres. $\check{\alpha}\mu\alpha\rho\tau$-$\acute{\alpha}\nu$-$\omega$, *I err, sin*

$\mathring{\eta}\mu\alpha\rho\tau$-$o$-$\nu$	$\check{\alpha}\mu\alpha\rho\tau$-$\acute{\eta}$-$\sigma o\mu\alpha\iota$	$\mathring{\eta}\mu\acute{\alpha}\rho\tau$-$\eta$-$\kappa\alpha$	$\mathring{\eta}\mu\alpha\rho\tau\acute{\eta}$-$\theta\eta\nu$

13. Stem $\alpha\mathring{\upsilon}\xi$, Pres. $\alpha\mathring{\upsilon}\xi$-$\acute{\alpha}\nu$-$\omega$ and $\alpha\mathring{\upsilon}\check{\xi}\omega$, *I increase* [*aug-eo*]

$\mathring{\eta}\mathring{\upsilon}\check{\xi}$-$\eta$-$\sigma\alpha$	$\alpha\mathring{\upsilon}\xi\acute{\eta}\sigma\omega$	$\mathring{\eta}\mathring{\upsilon}\check{\xi}\eta\kappa\alpha$	$\mathring{\eta}\mathring{\upsilon}\xi\acute{\eta}\theta\eta\nu$
	$\alpha\mathring{\upsilon}\xi\acute{\eta}\sigma o\mu\alpha\iota$ (Passive)		

14. Stem $\beta\lambda\alpha\sigma\tau$, Pres. $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$, *I bud*

$\check{\epsilon}$-$\beta\lambda\alpha\sigma\tau$-$o$-$\nu$	$\beta\lambda\alpha\sigma\tau$-$\acute{\eta}$-$\sigma\omega$	$\dot{\epsilon}\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$

15. Stem $\delta\alpha\rho\theta$, Pres. $\delta\alpha\rho\theta\acute{\alpha}\nu\omega$, *I sleep*

$\check{\epsilon}$-$\delta\alpha\rho\theta$-o-ν	$\delta\alpha\rho\theta$-$\acute{\eta}$-$\sigma o\mu\alpha\iota$	$\delta\epsilon\delta\acute{\alpha}\rho\theta\eta\kappa\alpha$

16. Stem $\dot{\epsilon}\chi\theta$, Pres. $(\grave{\alpha}\pi)\epsilon\chi\theta\acute{\alpha}\nu o\mu\alpha\iota$, *I am hated*

$(\grave{\alpha}\pi)\eta\chi\theta$-$\acute{o}$-$\mu\eta\nu$	$(\grave{\alpha}\pi)\epsilon\chi\theta$-$\acute{\eta}$-$\sigma o\mu\alpha\iota$	$(\grave{\alpha}\pi)\acute{\eta}\chi\theta\eta\mu\alpha\iota$

17. Stem $\dot{\iota}\zeta$, Pres. $\dot{\iota}\zeta\acute{\alpha}\nu\omega$ and $\dot{\iota}\zeta\omega$, *I seat myself*

18. Stem κιχ, Pres. κῑ́χᾱνω, *I meet*
ἔ-κιχ-ο-ν κίχ-ή-σομαι
19. Stem οἰδ, Pres. οἰδάνω and οἰδέω, *I swell*
οἰδή-σω ᾴδηκα
20. Stem ὀλισθ, Pres. ὀλισθάνω, *I slip*
ὤλισθο-ν ὀλισθ-ή-σω
21. Stem ὀσφρ, Pres. ὀσφραίνομαι, *I smell*
ὠσφρ-ό-μην ὀσφρ-ή-σομαι
22. Stem ὀφλ, Pres. ὀφλ-ισκ-άν-ω and ὀφείλω, *I owe*
ὤφλο-ν ὀφλ-ή-σω ὤφληκα
23. Stem ἀδ, Pres. ἀνδάνω, *I please*
24. Stem θῐγ, Pres. θιγγάνω, *I touch*
ἔ-θῐγ-ο-ν θίξομαι
25. Stem λᾰβ, Pres. λαμβάνω, *I take*
ἔ-λᾰβ-ο-ν λήψομαι εἴληφα ἐλήφθην
εἴλημμαι (seldom λέλημμαι)
26. Stem λᾰθ, Pres. λανθάνω, *I am hidden*, with λήθω, Mid. *I forget*
ἔ-λᾰθ-ο-ν λήσω λέληθα
Mid. ἐλαθόμην λήσομαι λέλησμαι
27. Stem λᾰχ, Pres. λαγχάνω, *I attain*
ἔ-λᾰχ-ο-ν λήξομαι εἴληχα
εἴληγμαι
28. Stem μᾰθ, Pres. μανθάνω, *I learn*
ἔ-μᾰθ-ο-ν μαθ-ή-σομαι μεμάθηκα
29. Stem πῠθ, Pres. πυνθάνομαι, *I learn*, with πεύθομαι
ἐ-πῠθ-ό-μην πεύσομαι πέπυσμαι
30. Stem τῠχ, Pres. τυγχάνω, *I meet*, with τεύχω, *I prepare*,
Cl. 2, ἔ-τυχ-ο-ν τεύξομαι τε-τύχ-η-κα
seldom τέτευχα
31. Stem φυγ, Pres. φυγγάνω, *I flee*, with φεύγω

C.—The syllable νε is added to the following Stems:

32. Stem βυ, Pres. βυνῶ, *I stop up*
ἔ-βῠ-σα βύσω Mid. βέβυσμαι
33. Stem ἱκ, Pres. ἱκνοῦμαι, *I come*, with ἱκάνω
ἱκ-ό-μην ἵξομαι ἷγμαι
34. Stem κῠ, Pres. κυνέω, *I kiss*
ἔ-κῠ-σα
35. Stem πετ, Pres. πῑτνέω, *I fall* (comp. πίπτω)
ἔ-πεσ-ο-ν (for ἔ-πετ-ο-ν) together with ἔ-πιτν-ο-ν
36. Stem ὑπεχ, Pres. ὑπισχνοῦμαι, *I promise* (comp. ἔχω)
ὑπεσχόμην ὑποσχήσομαι ὑπέσχημαι
so likewise ἀμπισχνοῦμαι, *I wear* (also ἀμπέχομαι), Aor. ἤμπισχον
Inf. ἀμπισχεῖν.

§ 157. *Sixth Class* or *Inchoative Verbs.*

The Verbal-Stem is enlarged by affixing **σκ** to form the Present-Stem. This **σκ** is added to Vowel-Stems at once, but to Consonant-Stems after the insertion of the connecting vowel **ι**. Several verbs further strengthen the Present-Stem by means of a reduplication with the vowel **ι**: **γι-γνώ-σκ-ω**.

As many of these verbs denote a beginning or coming into being, all of them are usually called Inchoatives.

Vowel-Stems.

1. Stem **γηρα**, Pres. **γηρά-σκ-ω**, *I grow old* (seldom **γηρά-ω**)
ἐ-γήρᾱ-σα **γηρά-σομαι** **γε-γήρα-κα**
Inf. **γηρᾱ-ναι**

2. Stem **δρα**, Pres. **δι-δρά-σκ-ω**, *I run* (used only in compounds)
ἔ-δρᾱ-ν **δρά-σομαι** **δέ-δρᾱ-κα**

3. Stem **ἡβα**, Pres. **ἡβά-σκ-ω**, *I become marriageable*
ἥβη-σα

4. Stem **θνα** (from **θᾰν**), Pres. **θνή-σκ-ω**, *I die*, (usually **ἀποθνήσκω**)
ἔ-θᾰν-ον **θᾰν-οῦμαι** **τέ-θνη-κα**
Fut. 3, **τεθνήξω** **θνη-τό-ς** (*mortal*)

5. Stem **ἀρε**, Pres. **ἀρέ-σκ-ω**, *I please*
ἤρε-σα **ἀρέ-σω** **ἠρέ-σθην**

6. Stem **βλω** (from **μολ**), Pres. **βλώ-σκ-ω**, *I go*
ἔ-μολ-ον **μολ-οῦμαι**

7. Stem **βρω**, Pres. **βι-βρώ-σκ-ω**, *I consume*
βέ-βρω-κα (Part. **βεβρώς**)
βέ-βρω-μαι

8. Stem **γνω**, Pres. **γι-γνώ-σκ-ω**, *I recognise* [Lat. *(g)no-sc-o*]
ἔ-γνω-ν **γνώ-σομαι** **ἔ-γνω-κα** **ἐ-γνώ-σθην**
ἔ-γνω-σ-μαι

9. Stem **θρω** (from **θορ**), Pres. **θρώ-σκ-ω**, *I leap*
ἔ-θορ-ον

10. Stem **πι**, Pres. **πι-πί-σκ-ω**, *I give to drink*, comp. **πί-ν-ω**, § 151, 15
ἔ-πῐ-σα **πῖ-σω**

11. Stem **μεθυ**, Pres. **μεθύ-σκ-ω**, *I make drunk*, Mid. *I become drunk*
ἐ-μέθῠ-σα **ἐ-μεθύ-σθην**

Consonant-Stems.

12. Stem εὑρ, Pres. εὑρ-ί-σκ-ω, *I find*
εὗρ-ον (Mid.) εὑρ-ή-σω εὕρ-η-κ-α εὑρ-έ-θην
εὕρ-η-μαι εὑρ-ε-θή-σομαι

13. Stem στερ, Pres. στερ-ί-σκ-ω, *I deprive* (with στερῶ, Mid. στέρομαι, *I am deprived*)
ε-στέρ-η-σα στερ-ή-σω ἐ-στέρ-η-κα ἐ-στερ-ή-θην
ἐ-στέρ-η-μαι

14. Stem ἀλυκ, Pres. ἀλύ-σκ-ω, *I shun*
ἤλυξα ἀλύξω

15. Stem διδᾰχ, Pres. διδά-σκ-ω, *I teach*
ἐ-δίδαξα διδάξω δε-δίδαχ-α ἐ-δι-δάχθην
δε-δίδαγμαι

16. Stem λᾰκ, Pres. λά-σκ-ω, *I utter, speak*
ἔ-λᾰκ-ον λακ-ή-σομαι {λέ-ληκ-α
ἐ-λάκ-η-σα {λέ-λᾱκ-α.

Obs.—The last three Stems suppress a Guttural before σκ.

§ 158. *Seventh* or *E-class.*

A short Stem alternates with one enlarged by ε.

A.—The enlarged Stem in ε is the Present-Stem, the shorter serves to form the other tenses.

1. Stem γαμ, Pres. γαμέ-ω, *I marry* (Act. *uxorem duco*, Mid. *nubo*)
ἔ-γημ-α γᾶμ-ῶ (Mid.) γε-γάμ-η-κα
γε-γάμ-η-μαι

2. Stem γηθ, Pres. γηθέ-ω, *I rejoice*
γέ-γηθ-α, *I am rejoiced*

3. Stem δοκ, Pres. δοκέ-ω, *I seem*
ἔ-δοξα δόξω Mid. δέδογ-μαι

4. Stem κυρ, Pres. κυρέ-ω and κύρω, *I meet*
ἔ-κυρ-σα κύρσω

5. Stem μαρτυρ, Pres. μαρτῠρέ-ω, *I am witness*
Mid. μαρτύρομαι, *I call to witness*

6. Stem ξυρ, Pres. ξυρέω, *I shave* Mid. ξύρομαι
ἐ-ξῠρ-άμην ἐξύρ-η-μαι

7. Stem ῥιφ, Pres. ῥιπτ-έ-ω and ῥίπτ-ω, *I throw*
ἔῤῥιψα ῥίψω ἔῤῥιφα {ἐῤῥίφην
ἔῤῥιμμαι {ἐῤῥίφθην

8. Stem ὠθ, Pres. ὠθέ-ω, *I push*
ἔ-ωσα ὤσω (ὠθήσω Mid.) ἔ-ωσ-μαι ἐ-ώσθην

B.—The shorter Stem is the Present-Stem, the enlarged one in ε serves to form the other tenses.

9. Stem αἰδ(ε), Pres. αἴδ-ομαι and αἰδέ-ομαι, *I am ashamed*

10. Stem ἀλεξ(ε), Pres. ἀλέξ-ω, *I ward off*

ἠλεξ-άμην ἀλεξ-ή-σομαι

11. Stem ἀχθ(ε), Pres. ἄχθ-ομαι, *I am vexed*

ἀχθέ-σομαι ἠχθέ-σθην ἀχθε-σθήσομαι

12. Stem βοσκ(ε), Pres. βόσκ-ω, *I pasture*

βοσκή-σω; from the Stem βο the Verb. Adj. βο-τός

13. Stem βουλ(ε), Pres. βούλ-ομαι, *I will*

βουλή-σομαι βε-βούλη-μαι ἐ-βουλή-θην

14. Stem δε(ε), Pres. δέ-ω, *I need* (δεῖ, *it is necessary*), Mid. δέομαι, *I require*

ἐ-δέη-σα δεή-σω (Mid.) δε-δέη-κα ἐ-δεή-θην

15. Stem ἐρ(ε), Pres. ἔρ-ω, *I go away*.

ἤρρη-σα ἐρρή-σω ἤρρη-κα

16. Stem εὐδ(ε), Pres. εὕδω, *I sleep* (generally καθεύδω)

καθ)εύδή-σω

17. Stem θελ(ε) or ἐθελ(ε), Pres. θέλ-ω or ἐθέλ-ω, *I will*

ἠθέλη-σα (ἐ)θελή-σω ἠθέλη-κα

18. Stem μαχ(ε), Pres. μάχομαι, *I fight*

ἐ-μαχε-σάμην μαχοῦμαι με-μάχη-μαι

19. Stem μελ(ε), Pres. μέλει μοι, *it is a care to me*, Mid. μέλομαι, *I care for*

ἐ-μέλη-σε μελή-σει με-μέλη-κε ἐ-μελή-θην

(ἐπι)μελήσομαι

20. Stem μελλ(ε), Pres. μέλλ-ω, *I am on the point, hesitate*

η-μέλλη-σα μελλή-σω

21. Stem νεμ(ε), Pres. νέμ-ω, *I assign*

ἔνειμα νεμ-ῶ νε-νέμη-κα, (Mid.) ἐ-νεμή-θην

22. Stem οἰ(ε), Pres. οἶ-ομαι, *I think*

οἰή-σομαι ᾠή-θην

23. Stem οἰχ(ε), Pres. οἴχ-ομαι, *I am off*

οἰχή-σομαι οἴχ-ωκ-α

24. Stem ὀφειλ(ε), Pure Stem ὀφελ, Pres. ὀφείλω, *I owe*

ὤφελ-ον [*utinam*] ὀφειλή-σω ὠφείλη-κα

ὠφείλη-σα

25. Stem π(ε)τ(ε), Pres. πέτ-ομαι, *I fly*

ἐ-π(ε)τ-ό-μην π(ε)τή-σομαι

26. Stem στιβ(ε), Pres. στείβ-ω, *I tread*

ἐ-στίβη-μαι

27. Stem τυπτε, Pure Stem τυπ, Pres. τύπτω, *I strike*

ἔ-τυπ-ον τυπτή-σω, Mid. τέ-τυμ-μαι ἐ-τύπ-ην

28. Stem χαιρε, Pure Stem χαρ, Pres. χαίρω, *I rejoice*

χαιρή-σω κε-χάρη-κα ἐ-χάρ-ην

κε-χάρη-μαι

§ 159. *Eighth* or *Mixed Class.*

Several essentially different Stems unite to form one verb:

1. Present *αἱρέ-ω, I take;* Mid. *I choose;* Stems *αἱρε* and *ἑλ.*

εἷλ-ον *αἱρή-σω* *ἧρη-κα* *ἠρέ-θην*

Inf. *ἑλεῖν*

εἱλόμην *αἱρή-σομαι* *ἧρη-μαι*

2. Pres. *ἔρχ-ομαι, I go, come;* Stems *ἐρχ* and *ἐλ(υ)θ*

ἦλ[υ]θ-ον *ἐλεύ-σομαι* *ἐλ-ήλῡθ-α*

Imperat. *ἐλθέ*

Inf. *ἐλθεῖν.* The place of the Fut. is generally supplied by *εἶμι.*

3. Pres. *ἔρδ-ω* and *ῥέζ-ω, I do;* Stems *ἐρδ, ἐργ, ῥεγ*

ἔ-ρεξα *ἔρξω* *ἐρέχθην*

4. Pres. *ἐσθί-ω, I eat,* Stem *ἐσθι, ἐδ(ε)* and *φᾰγ*

ἔ-φᾰγ-ον Fut. *ἔδ-ομαι* *ἐδ-ήδοκα* *ἠδέ-σθην.*

ἐδ-ήδεσμαι

5. Pres. *ἕπ-ομαι, I follow* (Impf. *εἱπόμην*), Stems *ἑπ* and *σ(ε)π*

ἐ-σπ-όμην *ἕψομαι* Subj. *σπῶ-μαι* Inf. *σπέσθαι*

6. Pres. *ἔχ-ω, I have, hold* (Impf. *εἶχον*), Stems *ἐχ* and *σχ(ε)*

ἔ-σχ-ον, I seized 1. *ἔξω* (Mid.)

Subj. *σχῶ,* Opt. *σχοίην*

Inf. *σχεῖν,* Part. *σχών* 2. *σχή-σω* *ἔ-σχη-κα* *ἐ-σχέ-θην*

Imperat. *σχέ-ς* *ἔ-σχη-μαι* *ἑκτός σχετός*

Mid. *ἐ-σχ-όμην, σχῶμαι,* etc.

Inf. *σχ-έσθαι*

7. Pres. *μίσγ-ω, I mix, misc-eo,* Stems *μισγ* and *μιγ,* additional form, *μίγνυμι.*

8. Pres. *ὁρά-ω, I see,* Stems *ὁρα, ἰδ, ὀπ*

εἶδ-ον (Mid.) *ὄψομαι* *ἑ-ώρᾱ-κα* *ὤφθην*

ὄπ-ωπ-α

Imperat. *ἰδέ* Mid. *ἰδοῦ*

Inf. *ἰδ-εῖν* *ἑώρᾱ-μαι* *ὁρᾱτός*

ὤμ-μαι *ὀπτός*

9. Pres. *πάσχ-ω, I suffer,* Stems *πασχ, παθ(ε), πενθ*

ἔ-πᾰθ-ον *πεί-σομαι* *πέ-πονθ-α* *παθη-τός*

(for *πενθ-σομαι*)

10. *πίν-ω, I drink,* Stems *πιν, πι, πο* [Lat. *po*-tus]

ἔ-πι-ον Fut. *πί-ομαι* *πέ-πω-κα* *ἐ-πό-θην*

Imperat. *πῖ-θι* *πέ-πο-μαι* *πο-τός*

11. Pres. *τρεχ-ω, I run,* Stems *τρεχ* and *δρεμ*

ἔ-δρᾰμ-ον *δρᾰμοῦμ-αι* *δε-δράμη-κα* *θρεκτέον*

θρέξομαι

12. Pres. φέρ-ω, *I carry* [*fero*], Stems φερ, ἐνε(γ)κ, οἰ

ἤνεγκ-ον	οἴ-σω	ἐν-ήνοχ-α	οἰ-σ-θήσομαι
			οἰ-σ-τός
ἤνεγκ-α			ἠνέχ-θην
ἠνεγκ-ά-μην	οἴσομαι	ἐν-ήνεγ-μαι	ἐνεχ-θήσομαι.

13. Aorist εἶπον, *I spoke*, Stems εἰπ, ἐρ and ῥε

εἶπ-ον			
εἶπ-α	ἐρ-ῶ	εἴ-ρη-κα	ἐῤῥήθην
Imperat. εἰπ-έ	Inf. εἰπ-εῖν	εἴ-ρη-μαι	ῥη-θήσομαι
		εἰ-ρή-σ-ομαι	ῥη-τό-ς.

In addition to these there are three verbs which reduplicate the Stem in the Present:

14. Present γί-γν-ομαι (also γίν-ομαι), *I become*
Stems γι-γ(ε)ν and γεν(ε)

ἐ-γεν-ό-μην	γενή-σομαι	γέ-γον-α
		γε-γένη-μαι

15. Pres. πί-πτ-ω (from πι-πετ-ω), *I fall*, Stems πῖπτ, πετ, πτω

ἔ-πεσ-ον for ἔ-πετ-ον, πεσ-οῦμαι πέ-πτω-κα

16. Pres. τι-τρά-ω, *I bore*, Stems τιτρα and τρα

ἔ-τρη-σα	τρή-σω

Irregularities of Meaning.

§ 160. The most important irregularities of meaning consist in the fluctuation between the Active, Middle, and Passive, as well as, on the other hand, between the transitive and intransitive meaning.

A) *Active, Middle, and Passive Meaning.*

1. Very many *Active* verbs have a *Middle* Future with *Active* meaning. This is the case with most verbs of classes 5 to 8.

2. *Deponent* verbs are to be regarded as *Middle*, and also make most of their tenses in the *Middle* form. *Passive Deponents* are those whose Aorist has a Passive form: *e. g.*, *βούλομαι, I wish, ἐβουλήθην, I wished.* The most important Passive Deponents are the following, of which those marked * have a Passive Future, which is used along with the Middle:

ἄγομαι, *I admire*
*αἰδέομαι, *I dread*
ἀλάομαι, *I ramble*
ἀμιλλάομαι, *I rival*
*ἀρνέομαι, *I deny*
*ἄχθομαι, *I am indignant*
βούλομαι, *I wish*
δέομαι, *I need*
δέρκομαι, *I look*
*διαλέγομαι, *I converse*
δύναμαι, *I can*
ἐναντιόομαι, *I am opposed*
ἐπίσταμαι, *I know*
εὐλαβέομαι, *I am on my guard*
*ἥδομαι, *I rejoice*
*ἐν, προ } θυμέομαι { *I take to heart*, *I am inclined*
*ἐπι, μετα } μέλομαι { *I am anxious*, *I repent*
ἀπο, *δια, ἐν, προ } νοέομαι { *I despair*, *I reflect*, *I ponder*, *I anticipate*
*οἴομαι, *I am of opinion*
σέβομαι, *I reverence*
φιλοτιμέομαι, *I am ambitious*

3. The *Passive Aorists* of several *Active* verbs have a *Middle* meaning: *εὐφραίνω, I rejoice, εὐφράνθην, I rejoiced; στρέφω, I cause to turn, ἐστράφην, I turned —myself; φαίνω, I show, ἐφάνην, I appeared,* &c.

4. The Passive forms of several *Deponents* have also a *Passive* meaning: *ἰάομαι, I heal, ἰάθην, I was healed, δέχομαι, I receive, ἐδέχθην, I was received;* in some even the *Middle* forms have both Active and Passive meaning: *μιμέομαι, I imitate, μεμίμημαι, I have imitated, or have been imitated.*

B) *Transitive and Intransitive Meaning.*

When the meaning of a verb fluctuates between Transitive and Intransitive, the *Second Aorist* has the *intransitive* and the *First Aorist* and *Future Active* the *transitive* meaning; when there are two Perfects the *Second* likewise has the *intransitive* and the *First* the *transitive* meaning; if there is only one Perfect, it is *intransitive.* The most important cases of this kind are:

1. Stem στα, Pres. *ἵστημι, I place,* First Aor. *ἔστησα, I placed,* Fut. *στήσω, I shall place,* Pres. Mid. *ἵσταμαι, I place myself,* Second Aor. *ἔστην, I placed myself—stepped,* Perf. *ἕστηκα, I have placed myself, or stand,* Pluperf. *ἑστήκειν, I stood,* Fut. *ἑστήξω, I shall stand.*

Obs.—This same important distinction appears in the numerous compounds: *ἀφίστημι, I cause to revolt; ἐφίστημι, I put over;*

καθίστημι, *I put down.* The Aor. Mid. has a specially Middle meaning, *e. g.* κατεστήσατο, *he determined* for himself.

2. Stem βα, Pres. βαίνω, *I go,* is commonly intransitive with the Fut. βήσομαι, but in the poets, *I cause to go,* also in the First Aor. ἔβησα, Fut. βήσω; but intransitive in the Second Aor. ἔβην, *I went,* βέβηκα, *I have advanced, stand firm.*
3. Stem φυ, Pres. φύω, *I beget,* First Aor. ἔφῡσα, φύσω; but the Second Aor. ἔφῡν, *I was begotten,* πέφῡκα, *I am by nature,* to which the Pres. is φύομαι.
4. Stem δυ, Pres. δύω, *I sink, hide,* often transitive: καταδύω, *I cause to sink,* also ἔδῡσα, δύσω; but ἔδῡν, *I sunk myself, I dived;* ἐνέδῡν, *I put on;* ἐξέδῡν, *I put off.*
5. Stem σβε(ς), Pres. σβέννῡμι, *I quench,* First Aor. ἔ-σβε-σα, *I quenched,* Second Aor. ἔσβην, *I was quenched,* ἔσβηκα, *I am quenched.* The Pres. to it is σβέννυμαι.
6. Stem σκελ, Pres. σκέλλω, *I dry,* but Aor. ἔσκλην, *I grew dry,* with the Pres. σκέλλομαι.
7. Stem πι, Aor. ἔπιον, *I drank,* ἔπῖσα (πιπίσκω), *I caused to drink.*
8. Stem γεν, Pres. γείνομαι, *I am born,* Aor. ἐγεινάμην, *I begat.*
9. Stem ὀλ, Pres. ὄλλῡμι *I ruin,* Second Perf. ὄλωλα, *I am ruined, perii,* First Perf. ὀλώλεκα, *I have ruined, perdidi.*

In a number of verbs the *Second Perfect* alone has only an intransitive meaning, as:

1. ἄγνυμι, *I break,* Perf. ἔᾱγα, *I am broken.*
2. ἐγείρω, *I awake* „ ἐγρήγορα, *I am awake.*
3. πείθω, *I persuade* „ πέποιθα, *I trust* (πείθομαι, *I follow, obey*).
4. πήγνυμι, *I fasten* „ πέπηγα, *I stick fast.*
5. ῥήγνυμι, *I tear* „ ἔῤῥωγα, *I am torn.*
6. σήπω, *I cause to rot* „ σέσηπα, *I am rotten.*
7. τήκω, *I melt* „ τέτηκα, *I am melted.*
8. φαίνω, *I show* (rarely *shine*), Perf. πέφηνα, *I have appeared* (φαίνομαι, *I appear*).

PART II.—SYNTAX.

EXERCISES UPON THE SYNTAX OF THIS WORK ARE GIVEN IN INITIA GRÆCA, PART. III.

Preliminary Remarks.

§ 161. 1. Syntax teaches the use of the forms discussed in the first part of the grammar, and the way in which words are arranged into sentences, and sentences are combined together.

2. A sentence is either simple or compound. Every sentence is simple in which the necessary parts of a sentence occur only once.

3. The necessary parts of a sentence are:

a) the *Subject, i. e.,* the person or thing about which something is stated,

b) the *Predicate, i. e.,* that which is stated.

Obs. 1.—Every form of the finite verb contains a complete sentence in itself, in which the personal ending is the Subject, and the Verbal-Stem the Predicate: *φημί, I say; ἔφαμεν, we said.*

Obs. 2.—In many cases the Subject remains *undefined: φασί, they say, people say;* or it is not defined, because readily understood by the Greeks: *ὕει, he* rains, *i. e.,* Zeus, for he alone can cause rain; *ἐσάλπιγξε, he blew the trumpet,* i. e., the trumpeter —for it is his business. The Subject of the impersonal verbs *δεῖ, χρή, it is necessary,* is also undefined.

4. The *Predicate* is either *Verbal* or *Nominal;* it is Verbal when expressed in the form of a *finite verb:* Κῦρος *ἐβασίλευσε, Cyrus ruled;* it is *Nominal* when expressed in the form of a *noun* (substantive or adjective): Κῦρος *βασιλεὺς ἦν, Cyrus was king.*

5. The Predicate must agree with the Subject, viz., the Verbal Predicate in number, the Nominal in number and case, and when it is an adjective, in gender also: *οἱ πολέμιοι ἐνίκησαν, the enemies conquered; ἡ μάχη μεγάλη ἦν, the battle was great.*

6. In many cases this agreement alone is sufficient to

express the *relation* of a Nominal Predicate to the Subject: ὁ μέγας ὄλβος οὐ μόνιμος, *great prosperity is not lasting;* Λέριοι κακοί, *the Lerians* (inhabitants of the island of Leros) *are bad.* But mostly the Nominal Predicate is more clearly connected with its Subject by the verb *to be:* ὁ μέγας ὄλβος οὐ μόνιμός ἐστιν, Λέριοι κακοί εἰσιν. This verb, thus used, is called the *Copula.*

7. The intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen* and the like, in order to produce a complete sentence, often require a Nominal Predicate along with the Verbal one. In this case also the Nominal Predicate must agree with the Subject: Κῦρος ἐγένετο βασιλεύς, *Cyrus became king, Cyrus rex factus est,* comp. § 184.

8. The Greek language expresses many definitions of time, order, and kind, less frequently of place, by *adjectives,* which are expressed in English by adverbs or prepositions with substantives. These adjectives, which must agree with the Subject, are to be considered as *supplementary Predicates:* τριταῖοι ἀπῆλθον, *they went away on the third day;* Λακεδαιμόνιοι ὕστεροι ἀφίκοντο, *the Lacedaemonians arrived later, posteriores advenerunt;* ὅρκιός σοι λέγω, *I tell you on oath.*

9. A simple sentence is enlarged by an *Object* being added to the verb. The Object is that to which the action of the verb extends: οἱ Ἀθηναῖοι ἀπέκτειναν τὸν Σωκράτην, *the Athenians killed Socrates.*

10. The Active verbs, which correspond in meaning to the Intransitive and Passive ones mentioned in 7, *i. e.* the verbs which denote *to make, name, designate, choose* and the like, frequently also require a *Nominal Predicate.* But as this belongs to the Object, it must agree with it: οἱ Πέρσαι τὸν Κῦρον εἵλοντο βασιλέα, *the Persians chose Cyrus king* [*Persae Cyrum regem elegerunt*]. Comp. § 194. This kind of Predicate is called a *Dependent Predicate.*

11. Another enlargement of the sentence is the *Attri-*

bute, i. e., any nominal definition added to a substantive as essentially belonging to it and forming with it one idea: *καλὸς ἵππος, a fine horse; ὁ παρὼν καιρός, the present time* (the present).

12. Different from the Attribute is the *Apposition*. Apposition is such a subordinate definition added to a substantive as does not exactly form *one* idea with it, but is superadded rather for describing or illustrating it, and hence might generally be expressed in the form of a descriptive clause: *Παρύσατις, ἡ τοῦ Κύρου μήτηρ, τοῦτον μᾶλλον ἐφίλει ἢ τὸν Ἀρταξέρξην, Parysatis, the mother of Cyrus*—who was Cyrus' mother—*loved him more than Artaxerxes; ἐντεῦθεν Κῦρος ἐξελαύνει διὰ Φρυγίας εἰς Κολοσσούς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, from there Cyrus marches through Phrygia to Colossi, a populous, prosperous, and large city* (which was a . . . . city).

The Attribute and Apposition must agree with the substantive to which they belong, in the same way as the Predicate (5, 7).

Chap. XIV.—Number and Gender.

§ 162. The Singular sometimes has a *collective* sense, denoting a plurality: *ἐσθής, clothing, clothes; πλίνθος, bricks; ἡ ἵππος, cavalry; ἡ ἀσπίς, the heavy-armed.*

Sometimes a Predicate or Apposition in the *Plural* refers to collective substantives in the Singular: *Ἀθηναίων τὸ πλῆθος οἴονται Ἵππαρχον τύραννον ὄντα ἀποθανεῖν, the mass of the Athenians believe Hipparchus died as ruler; τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς καὶ ὄνους, the army obtained food by killing the oxen and asses.*

Obs. 1.—A Plural is formed in Greek from many words, especially abstracts, which have no plural in English; especially when the repetition of an idea is to be expressed: *αἱ ἐπιφά-*

νειαι καὶ λαμπρότητες ἐκ τῶν ἀγώνων γίγνεσθαι φιλοῦσιν, celebrity and glory usually arise from the contests; ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσιν', your (repeated) *great success does not please me;* Hom. *πάντες θάνατοι στυγεροί, all kinds of death are hateful.*

Obs. 2.—The speaker often uses the first person Plural of himself [comp. Lat. *nos*]. In this case the Masculine is used even when a woman is the speaker. Thus Electra says, *πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι, I will fall, if it must be, as my father's avenger.*

§ 163. The Neuter Plural comes very near in its meaning to the Singular. Hence the custom, *that the Neuter Plural has the verb in the Singular: πῶς ταῦτα παύσεται; how is this to end? τὰ πράγματα ταῦτα δεινά ἐστιν, these things are terrible.*

Obs. 1.—Some Plural Neuters, which denote a plurality of persons, sometimes have the verb in the Plural, as: *τὰ τέλη*, in the sense of *the authorities; τὰ ἔθνη, the peoples.*

Obs. 2.—With an indefinite Neuter Subject (in English, *it*) the Adjective Predicate is frequently in the Plural: *ἀδύνατά ἐστιν ἀποφυγεῖν, it is impossible to escape;* this is the case especially with the Verbal Adjective in *τέο-ς*: *ἐπιχειρητέα ἦν, it was to be attempted.*

§ 164. When *two* persons or things are spoken of, the Plural is always admissible as well as the Dual, and both numbers may be used in referring to the same thing: *ἐγελασάτην ἄμφω, βλέψαντες εἰς ἀλλήλους, they both laughed after looking at one another; δότε παράδειγμα, ὦ Λάχης τε καὶ Νικία, give an example, Laches and Nicias; ὦ Λάχης τε καὶ Νικία, εἴπατον, O Laches and Nicias say.*

§ 165. The Neuter of an adjective in the Singular as well as in the Plural easily becomes a substantive: *ἐν μέσῳ, in medio, in the midst; ἐν τῷ παρόντι, at the present moment, for the present; ἐκ πολλοῦ, for a long time; δεινά, terrible things.*

Hence a *Neuter Adjective* often stands as Predicate to one or more Masculine or Feminine substantives to express a class or genus in general: Hom. *οὐκ ἀγαθὸν*

πολυκοιρανίη, the government of many is not a good thing; ὀρθὸν ἀλήθει' ἀεί, truth is always the right thing; δεινὸν οἱ πολλοι, κακούργους ὅταν ἔχωσι προστάτας, a bad thing is the many when they have base leaders; ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν, disturbance and discord are ruinous to states.

Obs. 1.—The demonstrative pronoun, instead of being in the Neuter as in English, frequently agrees in gender and number with the *Predicate* to which it refers, just as in Latin: *οὗτοί εἰσιν ἄνδρες, those are men; οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἃ ἂν λάβῃ τις ἀποδιδόναι, this is the idea of justice, to speak the truth and to give back what we have received [haec notio justitiae est].*

Obs. 2.—The relative pronoun also often agrees in Gender and Number, not with the preceding substantive to which it refers, but with the substantive following, which is added as a *Predicate: φίλου, ὃ μέγιστον ἀγαθόν ἐστιν, οὐ φροντίζουσιν, they do not care for a friend, which is the greatest good.*

CHAP. XV.—THE ARTICLE.

§ 166. The Article *ὁ, ἡ, τό* is originally a *demonstrative pronoun*, and still employed as such in Homer, both in a substantive and adjective sense, and frequently also in the language of the other poets: Hom. *τὴν ἐγὼ οὐ λύσω*, HER *I will not give up*; poet. *τὸν, ὦ Ζεῦ πάτερ, φθίσον*, HIM, *father Zeus, destroy*; Hom. *φθίσει σε τὸ σὸν μένος, this thy courage will be thy ruin.*

§ 167. The Article in this *demonstrative* sense is also employed in the following cases in Attic prose:

1. In connection with *μέν* and *δέ*: *ὁ μέν, the one; ὁ δέ, the other.*

2. Sometimes also with *καί* and *δέ*; *καὶ τὸν κελεῦσαι, and that he ordered; τὸν καὶ τόν, the one and the other.*

3. In *πρὸ τοῦ, before that, formerly.*

§ 168. The real Article generally corresponds to the English *definite* article. It serves to set forth an object,

either as a single one (the individualising article) or as a class (the generic article).

Obs.—*ὁ, ἡ, τὸ* in Homer almost always has a demonstrative power. Yet in many cases its use approaches very near to that of the Attic Article.

§ 169. 1. The *Individualising* Article sets forth a single object above others of the same kind, and that:

a) as known or having been pointed out before; Herod. *Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι νῆας παρείχοντο, the Chalcideans furnished the* (before mentioned) *twenty ships at Artemision; Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, after having collected the* (well-known) *innumerable army, Xerxes marched against Greece.*

Obs.—In this sense proper names also, which in general do not need it, may take the Article: *ὁ Σωκράτης, Socrates*, whom you know, or who was mentioned before.

§ 170. *b*) A thing as distinguished from others by the addition of *distinguishing circumstances*: *ὁ τῶν Ἀθηναίων δῆμος, the Athenian people* (no other); *ἡ πόλις ἣν πολιορκοῦμεν, the city which we are besieging* (just this).

Obs.—The distinguishing circumstance expressed by the Article is often indicated in English by the *possessive* pronoun: *ἕκαστος τῶν δημιουργῶν τὴν τέχνην καλῶς ἐξειργάζετο, each of the artisans practised his art well.*

§ 171. In connexion with numerals the Article sometimes denotes that the number to which it is added stands in a definite relation to another number: *τὰ δύο μέρη, two-thirds; τῶν τριήρων τριακοσίων οὐσῶν τῶν πασῶν τὰς διακοσίας ἡ πόλις παρέσχετο, of the triremes, of which there were three hundred in all, the city furnished two hundred.*

Obs.—The Article has a similar effect with quantitative adjectives of a more general kind: *πολλοί, many*—*οἱ πολλοί, most; πλέονες, more*—*οἱ πλέονες, the greater part; ἄλλοι, alii*—*οἱ ἄλλοι, caeteri; ὀλίγοι, a few*—*οἱ ὀλίγοι, the oligarchs.*

§ 172. 2. The *Generic* Article indicates a whole class

of homogeneous objects: *οἱ πολῖται, all the citizens; ὁ ῥήτωρ, the orator* (by profession); *δεῖ τὸν στρατιώτην τὸν ἄρχοντα μᾶλλον ἢ τοὺς πολεμίους φοβεῖσθαι, the soldier must fear his superior rather than the enemy.*

Obs.—Hence the Article may also be used with proper names in the plural when a whole class is to be described: *οἱ Δημοσθένεις, orators like Demosthenes.*

§ 173. The Article is not used when a substantive only expresses an idea in general: *ἀνθρώπου ψυχὴ τοῦ θείου μετέχει, man's soul partakes of the divine;* so *θεός* denotes *the deity; ὁ θεός, a particular god.*

Obs.—The Article is omitted with a number of substantives, which by custom have almost acquired the force of proper names: *βασιλεύς, the king* (of the Persians); *πρυτάνεις, the presidents* (as officials); *ἐν ἀκροπόλει, in the Acropolis* (Athens).

§ 174. The *Predicate* (§ 161, 3, 10) generally has *no* Article: *Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, Cyrus became king of the Persians; πόνος εὐκλείας πατήρ, labour is father of fame; οἱ Ἀθηναῖοι Περικλέα εἵλοντο στρατηγόν, the Athenians chose Pericles general.*

§ 175. By means of the Article, any adjective, participle, or adverb, as well as the infinitive, may be made *a substantive:* Hom. *ὁ γέρων, the old man; οἱ πλούσιοι, the rich; ὁ λέγων, the speaker; ὁ πέλας, the neighbour; οἱ παρόντες, those present; τὰ κάτω, the under* (part); *οἱ πάλαι, the ancients; τὸ μισεῖν, hating* or *hatred.*

Obs.—With the Neuter Article any word, or even a whole sentence, may be represented as one object: *τὸ ἀνήρ*, the word *ἀνήρ* or the idea "man;" *τὸ Γνῶθι σεαυτόν*, the saying or rule "Know thyself."

§ 176. The Generic Article generalises the idea of a *participle,* which then is to be translated by a relative phrase: *ποιείτω τοῦτο ὁ βουλόμενος, do that, who will; μὴ ζητεῖτε τὸν ταῦτα λέξοντα, seek not* (one) *who will say this.*

Obs. 1.—By the Article many *adverbs* placed between it and a substantive become *attributive adjectives*: *οἱ τότε ἄνθρωποι, the people of that time; ἡ παραυτίκα ἡδονή, the momentary pleasure; αἱ ἐνθάδε γυναῖκες, the women of this place; ἡ ἄγαν ἐλευθερία, the excessive freedom.*

Obs. 2.—In the same way a genitive or a preposition with a substantive, placed between the Article and another substantive, becomes an *attributive clause*: *τὰ τῶν Ἀθηναίων πράγματα, the affairs of the Athenians; οἱ ἐν τῇ πόλει ἄνθρωποι, the people in the city; ἡ καθ' ἡμέραν τροφή, the daily nourishment; αἱ ἄνευ λυπῶν ἡδοναί, the painless pleasures.*

§ 177. The Article often stands alone, sometimes with the Genitive of a substantive, sometimes with a preposition followed by a substantive; in such a construction the Article has the force of *a substantive*: *τὰ τῶν Ἀθηναίων, the affairs* (possessions, interests) *of the Athenians; οἱ ἐν τῇ πόλει, the* (people) *in the city; τὰ μετὰ ταῦτα, what follows, the later* (events).

§ 178. When a substantive with an *attributive* (§ 161, 11) adjective has the Article, *the adjective stands between the substantive and the article*: *ὁ ἀγαθὸς ἀνήρ, the good man.*

§ 179. If the substantive alone is to be prominent, and the adjective to be added as *apposition* (§ 161, 12), the substantive stands first, and the *adjective with the article follows*, thus:

a) *The substantive without Article*, when the case is such that the substantive, if put alone, would have no article; *τί διαφέρει ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀκρατεστάτου; in what does an ungovernable man differ from the most ungovernable beast?* for if *θηρίον* stood alone it would be without Article, *θηρίου, from a beast.*

b) *The substantive has the Article*, when by itself, even without an adjective, it must have the Article: *οἱ Χῖοι τὸ τεῖχος περιεῖλον τὸ καινόν, the Chians pulled down* (their) *wall—the new one* (which they themselves had built); for even without the adjective it would have to be *τὸ τεῖχος περιεῖλον.*

Obs.—The same rule holds good with regard to the position of the attributive additions mentioned in § 176, *Obs.* 2: *ὁ Ἀθηναίων δῆμος, the Athenian people; ὁ δῆμος, ὁ τῶν Ἀθηναίων, the people, that is, the Athenian; ὁ μετὰ ταῦτα χρόνος, the after time; ὁ χρόνος ὁ μετὰ ταῦτα, the time which followed this.*

§ 180. An adjective which *without* the Article either precedes or follows a substantive having the Article, is *predicative,* (§ 161, 4, 8, and 10): *ἀγαθὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ ἀγαθός* (viz. *ἐστίν*), *the man is good; ἅπαντες ἔχομεν τὸ σῶμα θνητόν, we all have a body* (which is) *mortal.*

§ 181. The *possessive pronoun* is preceded by the Article when a single definite object is referred to: *ὁ ἐμὸς ἑταῖρος, my* (particular) *friend; ἐμὸς ἑταῖρος, a friend of mine.*

§ 182. *αὐτός,* as a *predicate,* put before or after a substantive with the Article, means *self: αὐτὸς ὁ πατήρ* or *ὁ πατὴρ αὐτός, the father himself, ipse pater;* but as an *attribute* it is put between the Article and the substantive and means *same: ὁ αὐτὸς ἀνήρ, the same man, idem vir.*

With the *demonstrative pronouns οὗτος, ὅδε, ἐκεῖνος,* a substantive, not being a predicate, has regularly the Article: *οὗτος ὁ ἀνήρ* or *ὁ ἀνὴρ οὗτος, this man; ἐκεῖνο τὸ δῶρον, that gift.* But when the substantive is a predicate the Article is wanting: *ἐν Πέρσαις νόμος ἐστὶν οὗτος, among the Persians this is law.* Comp. § 165, *Obs.* 1.

§ 183. *πᾶς* without the Article before a substantive without the Article means in the Singular *every: πᾶσα πόλις, every city.* The Article before *πᾶς* gives it the meaning of *whole: ἡ πᾶσα πόλις, the whole city; τοὺς πάντας ὁπλίτας, the whole of the heavy-armed.*

Obs.—Expressions for measures are to be understood differently, according to the position of the Article: *ἕσχατον τὸ ὄρος, the*

extreme end of the mountain; τὸ ἔσχατον ὄρος, *the farthest mountain* (in contrast to other mountains); ἡ ἀγορὰ μέση, *the middle* (of the) *market-place*; ἡ μεση ἀγορά, *the middle market*, that placed in the middle of several others.

Chap. XVI.—Use of the Cases.

A) *The Nominative.*

§ 184. The *Nominative* is the case of the *subject* and of the predicate belonging to the subject (§ 161, 3, 4).

Hence, as in Latin with *fio, dicor, videor, creor*, &c., so in Greek with verbs of the same meaning the predicative noun referring to the subject is in the Nominative: καθίσταται βασιλεύς, *he is appointed king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander deus appellabatur*. Comp. § 161, 7, §§ 174, 193.

Obs.—The Nominative is frequently used instead of the Vocative in addressing a person, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; *You! Apollodorus, won't you stop?* and also in exclamations: νήπιος, *the fool!*

B) *The Vocative.*

§ 185. The person or thing addressed is in the Vocative. In Attic prose ὦ is generally put before it, except sometimes in animated discourse: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, *don't make a disturbance, Athenians*; ἀκούεις Αἰσχίνη; *do you hear, Aeschines?*

C) *The Accusative.*

§ 186. The Accusative, Genitive, and Dative mark an object as dependent, whence they are called cases of dependence (*oblique cases*).

The Accusative is the case of the *Object*, and therefore denotes generally the person or thing to which an action is directed.

The Object is either external to the action by which it is affected: *τύπτω τὸν δοῦλον, I strike the slave,*—or internal, *i. e.* already contained in the action itself: *τύπτω πεντήκοντα πληγάς, I strike fifty blows.*

§ 187. 1. The *External Object*

is expressed by the Accusative with *transitive* verbs as in other languages. Several verbs, however, are treated in Greek as transitive which in other languages are intransitive. Such verbs are:

a) Those which signify to *benefit* or *injure*, whether it be by act or speech: *εὖ* or *ἀγαθὸν ποιέω, εὐεργετέω, I benefit* (*τοὺς εὐεργετήσαντας, my benefactors*); *ὀνίνημι, ὠφελέω, I am useful; κακῶς* or *κακὸν ποιέω, κακόω, I do ill; ἀδικέω, I do wrong; ὑβρίζω, I insult; βλάπτω, I hurt,* &c.; also *κολακεύω, I flatter,* and *τιμωρέομαι, I avenge myself* (*τὸν ἐχθρόν, on my enemy*): *ὁ Σωκράτης οὐδένα τῶν πολιτῶν ἠδίκησεν, Socrates acted unjustly to none of his fellow-citizens.*

§ 188. *b*) The Accusative of the external Object is used with the verbs: *φεύγω* (comp. *fugio*), *ἀποδιδράσκω, I run away from; φθάνω, I get before; θηράω, θηρεύω, I hunt after; μιμέομαι* (comp. *imitor*), *ζηλόω, I rival; ἀμείβομαι, I repay, I respond to; λανθάνω* (comp. *lateo*), *ἐκλείπω* (comp. *deficio*): *ἐκλείπει με ἡ ἐλπίς, spes me deficit.*

§ 189. *c*) This Accusative is further used with verbs of *emotion: αἰδέομαι, αἰσχύνομαι, I am ashamed* (*τὸν πατέρα, before my father*); *φυλάττομαι, εὐλαβέομαι, I am on my guard against; θαῤῥέω, I have confidence* (*τὴν ἰσχύν, in my strength*); *ἐκπλήττομαι, καταπλήττομαι, I am amazed at;* similarly with *ὄμνυμι, I swear by* (*τοὺς θεούς, the gods*).

Obs.—As with *ὄμνυμι*, so in exclamations, the Accusative is used even without a governing verb: *ναὶ μὰ τὸν Δία, Yes, by Zeus!*

§ 190. The *Space and Time* over which an action extends are often expressed by the Accusative: *κοινὴν ὁδὸν ἤλθομεν, we came by a common road;* Hom. *κλίμακα ὑψηλὴν κατεβήσετο, she came down the high ladder; πλεῖν θάλασσαν, to navigate the sea; ἐνταῦθα Κῦρος ἔμεινε ἡμεοας πέντε, there Cyrus remained five days.*

§ 191. 2. The *Internal Object*

is expressed by the Accusative not only with transitive, but also with intransitive and passive verbs.

The internal Object is:

a) a word of cognate *origin* with the verb: Hom. *ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο πύλῃσιν, alii circa alias portas pugnam pugnabant; τεῖχος τειχίζονται, they wall* (build) *a wall; πομπὴν πέμπειν, to send an escort, make a solemn procession; κακίστην δουλείαν ἐδούλευσεν, he served the worst service* (endured the worst slavery); *τὴν ἐναντίαν νόσον νοσοῦμεν, we suffer* (sicken) *from the opposite sickness.*

b) or a word *akin* to the verb in *meaning; πληγὴν τύπτεται βαρυτάτην, he is struck a very severe blow; πάσας νόσους κάμνει, he suffers from all diseases; πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον, they marched out to the so-called holy war; γραφὴν διώκειν, to pursue with a writ.*

c) or a substantive *defining* the verb: *Ὀλύμπια νικᾶν, to conquer in the Olympic games; γάμους ἑστιᾶν, to give a marriage-feast;* Hom. *νόστον ὀδυρόμενοι, weeping for the return; μένεα πνείοντες Ἀχαιοί, the courage-breathing Achaeans; ἀγγελίην ἐλθεῖν, to go a message.*

d) or the *result* of the action expressed by the verb: *ἕλκος οὐτάσαι, to strike a wound* (produce by blows); *ὅρκια τάμνειν, foedus ferire,* i. e. *foedus hostiam feriendo efficere.*

Obs.—Often, especially in the poets, a neuter adjective or pronoun in the Accusative is added to a verb as a special qualification, almost like an adverb (§ 191, *c*): *ὀλίγον ἀπεῖναι, to be a little*

way off; μέγα ψεύδεται, *he tells a great lie* (comp. μέγα ψεῦδος ψεύδεται); τοῦτο χαίρω, *at this I rejoice*; τί χρήσομαι τούτῳ; *what use shall I make of this?* πάντα πείσομαι, *I will obey in all things.*

§ 192. 3. *Double Object.*

Many verbs have a double object, consequently a *double Accusative*; the following may serve as examples: διδάσκω (ἐδίδαξαν τὸν παῖδα τὴν μουσικήν, *docuerunt puerum musicam*); κρύπτω, *I hide*; ἐρωτάω, *I ask*; αἰτέω, *I demand*; πράττομαι, *I exact* (ἀργύριον τοὺς παρόντας, *money from those who are present*); κακὸν λέγω τοὺς ἐχθρούς, *I speak ill of my enemies*; ἀφαιρέομαι, ἀποστερέω, *I deprive of*; ἀναμιμνήσκω, *I remind of*; ἐνδύω, ἀμφιέννυμι, *I put on* (τινὰ χιτῶνα, *a tunic on some one*); περιβάλλομαι, *I encircle* (τείχη τὴν πόλιν, *the city with walls*).

Obs. 1.—In the passive construction the *thing* remains in the Accusative: διδάσκομαι τὴν μουσικήν; ἀφῄρημαι τὸν ἵππον, *I am robbed of the horse.*

Obs. 2.—Many other verbs besides these have a double Accusative, by an external object being added to the internal one: Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκεν, *Aeschines prosecuted Ktesiphon with a charge of violating the law* (§ 191, *b*).

§ 193. 4. *The Accusative as a Predicate.*

A *dependent Predicate relating to the Object* is in the Accusative. Hence the verbs mentioned in §§ 161, 10, and 184, which signify *naming, deeming, making, appointing, choosing, representing*, and the like, have a *double* Accusative in the Active, one of the external Object, and one of the *Predicate*: οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον, *the flatterers used to call Alexander a god*; αἱρεῖσθαί τινα στρατηγόν, *eligere aliquem ducem*; οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω, *I do not deem those possessing most the happiest*; παρέχω ἐμαυτὸν εὐπειθῆ, *I show myself obedient*; ἔλαβε τοῦτο δῶρον, *he received this* (as) *a gift.*

§ 194. 5. In a *freer way* the Accusative is joined to

verbs and adjectives, to point out to what the idea of these words refers, *in reference to what* they are to be understood: *κάμνω τὴν κεφαλήν, I suffer in the head* (comp. § 191, *b*); *ἄδικος πᾶσαν ἀδικίαν, unjust in every* (kind of) *injustice* (in every way, comp. § 191, *a*); *Ἕλληνές εἰσι τὸ γένος, they are Greeks in race; εὖ ἔχομεν τὰ σώματα, we are well in body; παρθένος καλὴ τὸ εἶδος, a maiden beautiful in form*, or *of beautiful form* (*facie pulchra*); *οὐδεὶς ἄνθρωπος αὐτὸς πάντα σοφός, no man is himself wise in everything; ὁ Μαρσύας ποταμὸς εἴκοσι καὶ πέντε πόδας εἶχε τὸ εὖρος, the river Marsyas was twenty-five feet in breadth.* This Accusative is called the *Accusative of reference.*

Obs.—Hence a great number of independent, almost *adverbial*, Accusatives: *τὸ ὄνομα, in name, by name; τὸ πλῆθος, in number; τὸν τρόπον, in character; τοῦτον τὸν τρόπον, in this way; τὴν φύσιν, by nature; πρόφασιν, on the pretext, ostensibly; δίκην, like; χάριν, for the sake of* (*gratia*); *τὸ πᾶν, altogether, on the whole; πολύ, by far; τί, quid, what? why? τί κλαίεις; why weepest thou? αὐτὰ ταῦτα ἥκω, for this very reason I am come.*

§ 195. In regard to the ideas of space and time, the Accusative expresses *extension* (comp. § 190): Hom. *πᾶν ἦμαρ φερόμην, a whole day I was borne along, totum diem ferebar; βασιλεὺς καὶ Ἕλληνες ἀπεῖχον ἀλλήλων τριάκοντα στάδια, the king and the Hellenes were thirty stadia distant from each other;* Hom., *λείπετο δουρὸς ἐρωήν, he remained a spear's throw behind.*

Obs.—Freer Accusatives, referrible chiefly to time, are: *τοῦτον τὸν χρόνον, at this time; τὸ λοιπόν, for the future, henceforth; τέλος, at last; πρότερον, formerly; ἀρχήν, up to the beginning,* hence *entirely; τὴν ταχίστην,* supply *ὁδόν, the quickest* (way); *μακράν, far, distant.*

§ 196. In the poets the Accusative joined to verbs of motion also denotes the *place towards* which an action is directed: Hom., *τοῦ δὲ κλέος οὐρανὸν ἵκει, his fame reaches up to heaven; πῶς ἦλθες Ἄργος; quomodo Argos venisti?*

D) *The Genitive.*

§ 197. The Genitive generally denotes a thing *belonging to* or *qualifying* another.

Obs.—Hence the Genitive is most commonly dependent on a *noun*, and even where it is governed by a verb, its use resembles that with a noun.

§ 198. 1. *The Genitive with Substantives.*

One Substantive may be joined to another in various ways; the most common are:

1. Σωκράτης ὁ Σωφρονίσκου υἱός, *Socrates son of Sophroniscus: Origin.*
2. ἡ οἰκία τοῦ πατρός, *the father's house: Possession.*
3. νόμισμα ἀργυρίου, *a silver coin: Material.*
   Hom. δέπας οἴνου, *a cup of wine: Contents.*
4. οἱ πλεῖστοι τῶν Ἑλλήνων, *most of the Hellenes: Partitive Genitive.*
5. ὁ φόβος τῶν πολεμίων, *metus hostium*, i. e., either
   a) *the fear of the enemy*, i. e., the fear which the enemy feels (*Subjective* Genitive), or,
   b) *the fear about the enemy*, i. e., the fear of which the enemy is the object (*Objective* Genitive).
6. δοῦλος πέντε μνῶν, *a slave worth five minae: Value.*
7. γραφὴ κλοπῆς, *an accusation of theft: Cause.*
8. πολίτου ἀρετή, *a citizen's virtue: Quality.*
9. Hom. Τροίης πτολίεθρον, *the city of* (called) *Troy: Designation.*

§ 199. The following special peculiarities in the use of the different kinds of Genitives deserve to be noticed:

a) The Genitive denotes descent from a father, even without the addition of a Substantive: Σωκράτης ὁ Σωφρονίσκου, *Socrates the son of Sophroniscus;* Μιλτιάδης Κίμωνος, *Miltiades son of Kimon.*

b) The Neuter of the Article with a Genitive has various meanings (comp. § 177): τὰ τῶν Ἑλλήνων, *the*

affairs, interests, possessions of the Hellenes (comp. τὰ Ἑλληνικά); τὸ τῆς ὀλιγαρχίας, *the nature of the oligarchy;* τὸ τοῦ Δημοσθένους, *the saying of Demosthenes;* τὰ τῶν φίλων κοινά, *the property of friends is common.*

c) The idea of abode is to be supplied in the expressions: εἰς διδασκάλου φοιτᾶν, *to go to the master's* (house), *i. e.*, to go to school; ἐν or εἰς Ἄιδου, *in or into the abode of Hades.*

d) The *Partitive* Genitive (4), denoting a part of a whole, is most common with numerals and superlatives: πολλοὶ τῶν Ἀθηναίων, *multi Atheniensium;* πότερος τῶν ἀδελφῶν; *which of the two brothers?* πάντων ἄριστος, *omnium optimus;* but also with various adjectives: οἱ σπουδαῖοι τῶν πολιτῶν, *the assiduous among the citizens;* δήμου ἀνήρ, *a man of the people;* ἀνὴρ τῶν ῥητόρων, *a man from the number of the orators;* Θῆβαι τῆς Βοιωτίας, *Thebes in Boeotia;* with Neuter pronouns it sometimes denotes a whole attained by degrees: εἰς τοῦτο ἀνοίας ἦλθον, *eo usque insaniae progressi sunt.*

Obs.—Adjectives which have a Partitive Genitive sometimes follow the gender of the Genitive dependent upon them: ὁ ἥμισυς τοῦ χρόνου, *the half of the time* (instead of τὸ ἥμισυ τοῦ χρόνου); ἡ πλείστη τῆς χώρας, *most of the land.*

e) The *Objective* Genitive (5, *b*) may be translated by various prepositions: εὔνοια τῶν φίλων, *benevolence towards friends;* ἀπορία σίτου, *want of food;* ἡσυχία ἐχθρῶν, *peace from enemies;* ἀγῶνες λόγων, *contests in speeches;* ἀφορμὴ ἔργων, *stimulus to deeds;* ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians;* λύσις θανάτου, *deliverance from death;* βίᾳ πολιτῶν, *with violence against the citizens, in spite of the citizens.*

§ 200. 2. *Genitive with Adjectives and Adverbs.*

The Genitive is joined to many *relative* adjectives and their adverbs, *i. e.*, to such adjectives and adverbs

as are conceivable *only in reference to something*, and points out the person or thing they refer to. The most important adjectives of this kind are:

1. κοινός, *common*; ἴδιος, οἰκεῖος, *own, peculiar*, and others which imply *property* or *belonging to*, as: ναὸς ἱερὸς τοῦ Ἀπόλλωνος, *a temple sacred to Apollo* (comp. § 198, 2).

2. Adjectives denoting *plenty* and *want* (contents, § 198, 3), as: μεστός, ἔμπλεως, πλήρης, *full*; πλούσιος, *rich*; ἐνδεής, πένης, *necessitous*; and the adverb ἄλις, *enough*: πάντα εὐφροσύνης πλέα ἦν, *all was full of joy*.

3. Those signifying *acquainted* or *unacquainted with*: ἔμπειρος, *peritus*; ἄπειρος, *imperitus*; ἐπιστήμων, *skilled* (τέχνης, *in an art*); μνήμων, ἀμνήμων, *mindful* and *unmindful*.

4. ἄξιος, *worthy*; ἀνάξιος, *unworthy*: πλείστου ἄξιον, *worth most, the worthiest thing* (§ 198, 6).

5. Adjectives implying *participation* (§ 198, 4): μέτοχος τοῦ πόνου, *particeps laboris*; ἄμοιρος, *without a share*; αἴτιος, *author, guilty, reus*.

6. Adjectives in -ικός denoting *capability* or *fitness for* (comp. 3) something: διδασκαλικὸς γραμματικῆς, *capable of teaching grammar*; παρασκευαστικὸς τῶν εἰς τὸν πόλεμον, *skilled in obtaining the necessaries for war*.

§ 201. Many *Adverbs of Place* are joined with a Genitive, which is mostly of a Partitive nature (comp. § 199, *d*): ποῦ γῆς; *where on earth?* so with ἐντός, *within*; εἴσω, *inside*; ἐκτός, *without*; ἔξω, *outside*; ἄγχι, ἐγγύς, πλησίον, *near*; πρόσω or πόρρω, *forwards*; πέρα, *beyond*; εὐθύ, *straight towards*; πρόσθεν, ἔμπροσθεν, *in front*; ὄπισθεν, *behind*; ἀμφοτέρωθεν, *on both sides*; ἄνω, *upwards* (ποταμῶν, *up-stream*); and also some adverbs of *time* and *manner*: πηνίκα τῆς ἡμέρας; *at what time of the day?* πῶς ἔχεις τῆς γνώμης; *what do you think?* λάθρα τῶν γονέων, *secretly from the parents*.

§ 202. The *Comparative* may have the object with

which anything is compared in the Genitive: *μείζων τοῦ ἀδελφοῦ, major fratre*, i. e., *ἢ ὁ ἀδελφός, than the brother; οὐ προσήκει τὸν ἄρχοντα τῶν ἀρχομένων πονηροτερον εἶναι*, i. e., *ἢ τοὺς ἀρχομένους, it is not becoming that the governor should be worse than the governed.*

Obs. 1.—The Superlative also is sometimes joined with the Genitive of the things with which anything is compared: Poet., *φάος κάλλιστον τῶν προτέρων, a light most beautiful in comparison with the former ones*, where we might have expected *φάος κάλλιον τῶν προτέρων, lux prioribus pulchrior*, or *φάος κάλλιστον πάντων, omnium pulcherrima.*

Obs. 2.—All adjectives expressive of a comparison follow the rule of Comparatives: *διπλάσιος, doubly* (as great as); *δεύτερος (οὐδενός), second (to none); ὕστερος, later than; ἕτερος, another than.*

3. *The Genitive with Verbs.*

§ 203. Very many verbs are joined with the Genitive on the general principles mentioned in § 198.

1. The Genitive represents a *Predicate* (§ 161, 7 and 10) with verbs which denote *being, becoming, making, deeming*, in order to predicate something of a substantive (§ 198): *Σωκράτης Σωφρονίσκου ἦν, Socrates was Sophroniscus's son* (§ 198, 1); *ἡ οἰκία τοῦ πατρὸς ἐγένετο, the house became the father's property* (§ 198, 2); *τὸ τεῖχος λίθου πεποίηται, the wall has been made of stone* (§ 198, 3); *οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν, the Thessalians belonged to the Hellenes* (§ 198, 4); *πολίτου ἀγαθοῦ νομίζεται τὸ θαρρεῖν, to be courageous is deemed a good citizen's quality* (§ 198, 8).

2. The Genitive of *Material* (§ 198, 3) occurs with verbs of *plenty* and *want* (comp. § 200, 2): *πίμπλημι, πληρόω, I fill; πλήθω, γέμω, I am full; δέομαι (δεῖ μοι), I need; τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας, they filled the ears with wondrous wisdom; ὁ παρὼν καιρὸς πολλῆς φροντίδος καὶ βουλῆς δεῖται, the present time is in need of much reflection and advice.*

3. The *Partitive Genitive* (§ 198, 4) is used with many verbs which *only partially* affect the object of the action:

a) With all verbs which contain the idea of *sharing*: μετέχω (μέτεστί μοι), *I have a share in*; μεταλαμβάνω, *I take a share in*; μεταδίδωμι, *I give a share* (τῆς λείας, *of the booty*); κοινωνέω, *I share* (comp. § 200, 5): σῖτον δ' αἰδοίη ταμίη παρέθηκε χαριζομένη παρεόντων, *the modest stewardess brought bread supplying from the store.*

b) With verbs which denote *touching, laying hold of, seizing*: ἅπτομαι, ψαύω, *I touch*; ἔχομαι, *I hold by, border* (τινός) *on something*; ἀντέχομαι, ἐπιλαμβάνομαι, *I lay hold of*; λαμβάνω τινὰ τῆς χειρός, *I seize one by the hand*; ἄρχομαι, *I begin* (τῆς παιδείας, *with the education*).

c) With verbs which denote *striving, aiming at*: στοχάζομαι τοῦ σκοποῦ, *I aim at the goal*; ὀρέγομαι, *I strive*; διψάω, *I thirst*; τυγχάνω, *I hit, attain* (ἔτυχε τῶν ἄθλων, *he won the prizes*); ἐφικνοῦμαι, *I reach, attain*; ἥκω, *I have attained.*

d) With verbs which denote *enjoying*: ἐσθίω, *I eat*; πίνω, *I drink*; γεύω, *I give a taste*; ἑστιάω, *I entertain*; ἀπολαύω, *I enjoy* (μεγίστων ἀγαθῶν, *the greatest blessings*); ἑνὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν, *many would enjoy a man who has thought sensibly.*

e) With verbs denoting the opposites of the ideas enumerated under *a*—*d*, such as, the *exclusion* from a share in something: ἀπέχομαι, *I refrain* (σίτου, *abstineo cibo*); χωρίζω, *I separate*; εἴργω, *I keep off*; στερίσκω, *I deprive*; παύομαι, *I cease*; εἴκω, παραχωρέω, *I yield*; λύω, *I loose*; ἐλευθερόω, *I free*; φείδομαι, *I spare*; ἁμαρτάνω, ἀποτυγχάνω, *I miss*; ψεύδομαι, σφάλλομαι, *I am deceived* (τῆς ἐλπίδος, *in my hope*).

Obs.—Many of these verbs are also joined with an Accusative when an object is to be expressed as *wholly* encompassed by the action: πλεῖστον μέρος τινὸς μετέχειν, *to have the greatest part in anything*; πίνω οἶνον, *I drink wine*; οἴνου, *some wine*; λαγχάνω τι, *I attain something*; τινός, *a share in something.*

4. The Genitive is joined with many verbs denoting a *sensuous* or *moral perception* or *emotion* (comp.

§ 200, 3), as: *ἀκούω, ἀκροάομαι, I hear; αἰσθάνομαι, I perceive; μιμνήσκομαι, I remember (τοῦ φίλου, memini amici); ἐπιλανθάνομαι, I forget; μέλει μοί τινος, ἐπιμελέομαι, I am concerned about something, I care; ἐντρέπομαι, I concern myself; ἀμελέω, I neglect; ὀλιγωρέω, I care little about; ἐράω, I love* (§ 203, 3); *ἐπιθυμέω, I desire; πυνθάνομαί τί τινος, I learn something about one.*

Obs.—The Accusative also is admissible with several of these verbs: with *ἀκούω* if the object is directly audible: *φθόγγον, a sound*, but *τοῦ διδασκάλου, the teacher.*

5. With verbs of *estimating, buying, selling*, &c., the Genitive denotes the *value* or *price* (comp. § 198, 6, and § 203, 1): *ὁ δοῦλος πέντε μνῶν τιμᾶται, the slave is valued at five minae; πολλοῦ ὠνεῖσθαι, magni emere; ταλάντου ἀποδόσθαι, to sell for a talent.*

6. With verbs of *judicial proceedings* the Genitive denotes the *cause* (§ 198, 7, § 200, 5): *κλοπῆς γράφεσθαι αἰσχρόν, furti accusari turpe est; φόνου διώκειν, to prosecute for murder; φεύγει παρανόμων, he is charged with violating the law; ἀπέφυγε κακηγορίας, he was acquitted of libel; ἑάλωσαν προδοσίας, proditionis condemnati sunt.*

7. The Genitive is also joined with verbs partaking of the meaning of a Comparative (§ 202), as: *κρατέω (κρείττων εἰμί), ἄρχω (Κροῖσος Λυδῶν ἦρχεν, Croesus ruled over the Lydians); βασιλεύω, I rule; περίειμι, περιγίγνομαι, I am superior; ἡττάομαι (ἥττων εἰμί), I am inferior; λείπομαι, ὑστερέω, I am behind; διαφέρω τινός, differo ab aliquo; βαρβάρων Ἕλληνας ἄρχειν εἰκός, it is reasonable that Hellenes should rule over barbarians.*

8. The Genitive is joined with verbs compounded with prepositions, which either always, or in the sense which they have in the compound verb, require the Genitive (comp. Chap. XVII.): *ἐκβάλλω τινὰ τιμῆς, I eject some one from office; προστατεύει τῆς πόλεως, he*

presides over the state; ἰσχὺν τοῦ δικαίου προτίθησιν, he prefers might before right; καταφρονεῖν τινος, to despise any one; κατηγορεῖν τί τινος, to accuse one of a thing; πάτριον ἦν τῇ Ἀθηναίων πόλει προεστάναι τῶν Ἑλλήνων, it was a hereditary custom for the city of the Athenians to be at the head of the Hellenes.

4. *Freer use of the Genitive.*

§ 204. The Genitive, without immediate connexion with a noun or verb expresses:

1. *Place* (local Genitive), almost exclusively in the language of poetry, and that either the place *from* which something is removed: *ἵστασθε βάθρων, get up from the steps; ὑπάγειν τῆς ὁδοῦ, to go out of the way* (comp. § 203, 3);—or the space *within which* something takes place (comp, §§ 199, 201): *τῆς Ἰωνίας τοῦτο αἰσχρὸν νενόμισται, within Ionia that is considered disgraceful; ἔρχονται πεδίοιο, they go through or within the plain.*

2. *Time* (temporal Genitive), in which case it is a Partitive Genitive expressing the *whole of a space of time* (§ 203, 3), within which something takes place: *τρὶς τοῦ ἐνιαυτοῦ, thrice in the year; ἡμέρας, by day; νυκτός, by night; τοῦ αὐτοῦ χειμῶνος, in the same winter; τοῦ λοιποῦ, for the future; χρόνου συχνοῦ, for some time; ἑκάστου ἔτους, each year.*

3. *Cause* (causal Genitive, comp. § 198, 7, § 203, 5), in exclamations: *οἴμοι τῆς τύχης, alas! for my fortune!*

4. Occasion, time, circumstances, &c., as an *absolute Genitive*, in connexion with *participles*, just like the absolute Ablative in Latin: *Κύρου βασιλεύοντος, Cyro regnante.*

E) *The Dative.*

§ 205. The Dative denotes, in general, the person or thing more *remotely connected* with an action.

§ 206. 1. Dative of the *person concerned:*

a) with transitive verbs it is the so-called *indirect object: ἑπτὰ δέ οἱ δώσω εὐναιόμενα πτολίεθρα, and I will give him seven flourishing cities.*

b) with intransitive verbs it expresses the person, or a thing conceived as a person, to which the action refers: *πρέπει μοί τι, a thing becomes me; δεῖ μοι τινος, I need something; ἐμοὶ οὕτω δοκεῖ ἔχειν, it seems*

to me to be so; βοηθῶ τοῖς συμμάχοις, *succurro sociis*; πείθου τοῖς νόμοις, *obey the laws*; εὔχεσθε τοῖς θεοῖς, *pray to the gods.*

c) with Adjectives: ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος, *the good alone is dear to the good.*

§ 207. 2. Dative of *interest* denotes the person *for* whom—for whose interest—something is or takes place; hence

a) the person *benefited or injured* (*dat. commodi, incommodi*): πᾶς ἀνὴρ αὑτῷ πονεῖ, *every man toils for himself*; φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν, *envy is the greatest evil to them that have it.*

b) the *possessor* with εἰμί, γίγνομαι, and similar verbs: πολλοί μοι φίλοι εἰσίν, *I have many friends.*

c) the *sympathising* person (*ethical Dative*): ὦ τέκνον, ἦ βέβηκεν ἡμιν ὁ ξένος; *O child, has the stranger left us?* τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ; *for what is my aged father doing in the house?*

d) the *acting* person with passive verbs (commonly ὑπό with the Genitive), which is then to be viewed as one interested in the action: πολέες δάμεν Ἕκτορι δίῳ, *many were overcome by godlike Hector*; τί πέπρακται τοῖς ἄλλοις; *what has been done by the rest?* The Dative is regularly joined with the Verbal Adj. in -τέος: ἐμοὶ πολεμητέον ἐστίν, *mihi pugnandum est.*

e) the person remotely connected with an action: τέθνηχ' ὑμῖν πάλαι, *he died to you long ago*; πᾶσίν κεν Τρώεσσι κῦδος ἄροιο, *thou mightest get thee fame with all Trojans*; τοῖσιν ἀνέστη, *among them arose.*

Obs.—In this manner *participles* are most frequently used, partly with, partly without, an accompanying noun: ἡ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν ὁδός, *the road westward when you have crossed the river*; γίγνεταί τι ἐμοὶ βουλομένῳ, *something happens to me as I wish*; συνελόντι or ὡς συνελόντι εἰπεῖν, *to speak briefly.*

§ 208. 3. Dative of *community.*

With verbs, adjectives, and adverbs, which denote community, agreement, friendly or hostile meeting, the

person or thing *with* which such a community, agreement, or meeting takes place, is in the Dative.

a) *Verbs* of this kind are: κοινωνέω, *I share* (τινί τινος, *something with one*); συμφωνέω, ὁμολογέω, συνᾴδω, ὁμονοέω, *I agree*; ὁμοιόομαι, *I resemble*; ὁμιλέω, *I associate with*; διαλέγομαι, *I converse*; διαφέρομαι, *I differ*; μάχομαι, *I fight*; ἐρίζω, *I dispute*: τὰ ἔργα οὐ συμφωνεῖ τοῖς λόγοις, *the deeds do not harmonise with the words.*

b) *Adjectives*: ἴσος, *like*; ὅμοιος, παραπλήσιος, *similar*; ὁ αὐτός, *the same*; οἰκεῖος, ἴδιος, *peculiar*; κοινός, *common* (comp. § 200, 1); ὁμώνυμος, *of like name*; συνώνυμος, *of like meaning*; διάφορος, *different*; ἐναντίος, *opposite*: ὡπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὅπλοις, *they were armed with the same weapons as Cyrus.*

c) *Adverbs*: besides those derived from the adjectives just mentioned, especially ἅμα, *at the same time*; ὁμοῦ, *together*: ἅμα τῷ ἑταίρῳ, *at the same time with his friend.*

§ 209. The Dative is used with many verbs denoting a contact or union, especially with such as are compounded with the prepositions ἐν, σύν, ἐπί, πρός, παρά, περί, ὑπό, as: ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ, *to bring knowledge into the soul*; ἐπικεῖσθαί τινι, *to press upon, to urge, one*; ἐπιτιμᾶν τινί τι, *to reproach one with something*; προσιέναι τῷ δήμῳ, *to come before the people*; παρίστασθαι, παρεῖναί τινι, *to support one*; περιπίπτειν τινί, *to meet one.*

§ 210. 4. The *Instrumental* Dative, answering to the Latin Ablative, denotes that *by* or *by means of* which an action is brought about, hence

a) the *means* or *instrument*: τὸν μὲν κατὰ στῆθος βάλε δουρί, *the one he struck on the breast with the spear*; ὁρῶμεν τοῖς ὀφθαλμοῖς, *we see with the eyes*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gained praise by pleasures*; ζημιοῦν τινα θανάτῳ, *to punish one with death.*

b) the *operating power* or *cause* from which an action proceeds: ἄνθρωπος φύσει πολιτικόν, *man* (*is*) *by nature*

fitted for the State; πολλακις ἀγνοίᾳ ἁμαρτάνομεν, *we often err from ignorance;* φόβῳ, *from fear.*

c) the *measure, by which* a thing is measured, *by which* one thing surpasses another, *by which* it is distinguished: τὰ μέλλοντα κρίνομεν τοῖς γεγενημένοις, *the future we judge of by the past;* δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης οἱ Ἀθηναῖοι ἐν Μαραθῶνι ἐνίκησαν, *ten years before the battle of Salamis the Athenians conquered at Marathon;* πολλῷ μείζων, *multo major* (also πολύ); διαφέρειν τινὸς φρονήσει, *to differ from any one in insight.*

§ 211. 5. The *freer use* of the Dative expresses:

a) the way and manner, or an accompanying circumstance: τούτῳ τῷ τρόπῳ, *in this way;* βίᾳ, *by force;* σπουδῇ, *with zeal;* σιγῇ, *in silence;* ἔργῳ, *in fact;* τῷ ὄντι, *in truth;* ἰδίᾳ, *privatim;* δημοσίᾳ, *publice.*

b) The *place where* something happens, though more rarely in prose than in poetry: Μαραθῶνι, *at Marathon;* Ἑλλάδι οἰκία ναίων, *inhabiting his house in Hellas;* τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders.*

c) *Time* as definitely limited in answer to the question *when:* τῇδε τῇ νυκτί, *hac nocte;* τῇ ὑστεραίᾳ, *on the following day;* τετάρτῳ ἔτει, *in the fourth year;* Ὀλυμπίοις, *at the Olympic games.*

Chap. XVII.—The Prepositions.

§ 212. The Greek Prepositions govern the Genitive, Dative, and Accusative cases.

1. The *Accusative* with Prepositions expresses the object *upon* which, *over* which, *towards* which an action *extends,* and the *goal* of an action itself.

2. The *Genitive* frequently denotes the *place from* which an action proceeds, often also a moral relation, whilst it depends on other Prepositions in the same way as on the adverbs mentioned in § 201.

3. The *Dative* denotes a more external connexion.

General View of the Prepositions.

§ 213. I.—Prepositions which can have only *one case:*

A) the *Accusative:* εἰς, ὡς.

B) the *Genitive:* ἀντί, ἀπό, ἐκ (ἐξ), πρό—ἄνευ, ἄχρι, μέχρι, μεταξύ, ἕνεκα, πλήν.

C) the *Dative:* ἐν, σύν (ξύν).

II.—Prepositions which can have *two* cases:

A) the *Genitive* and *Accusative:* διά, κατά, ὑπέρ.

B) the *Dative* and *Accusative:* ἀνά.

III.—Prepositions which can have all the *three* oblique cases: ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

I.—Prepositions which can have only one Case.

§ 214. A) *Prepositions with the Accusative.*

1. εἰς or ἐς (Lat. *in*, c. Accus., and *inter*), *to, into,* points out the *goal towards* which the action is directed. The opposite is ἐξ, *out.* εἰς is used:

a) of place: οἱ Λακεδαιμόνιοι εἰσέβαλον εἰς τὴν Ἀττικήν, *the Lacedaemonians invaded Attica;* εἰς δικαστήριον εἰσιέναι, *to come into court.*

b) of time: εἰς τὴν ὑστεραίαν, *in diem proximum, for the next day;* εἰς ἑσπέραν, *towards evening;* εἰς καιρον, *for the right time.*

c) of measure and *number:* εἰς διακοσίους, *up to two hundred;* εἰς δύναμιν, *up to one's power, as much as is in one's power.*

d) of purpose: χρήσιμον εἰς τὸν πόλεμον, *useful for the war;* εἰς τόδε ἥκομεν, *for that we have come.*

In compounds it is to be translated by *into, in, to.*

2. ὡς, *to,* only of persons: Hom. αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, *God always brings like to like.*

ὡς is never compounded with verbs.

§ 215. B) *Prepositions with the Genitive.*

1. *ἀντί*, originally *opposite to* (comp. *ἐν-αντί-ος*), then *instead of, for: ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται, a stranger and a suppliant is instead of a brother* (like a brother); *ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, to exchange a mortal body for immortal glory.*

In compounds it signifies *against, in return.*

2. *ἀπό* (Lat. *ab, a,* Engl. *off*), *from,* in the sense of *separation, severance,* and *origin:*

a) of place: ἀφ' ἵππων ἅλτο χαμᾶζε, he sprang off the chariot to the ground.

b) of time: from, since: ἀπ' ἐκείνης τῆς ἡμέρας, from that day.

c) of cause: by, from, through: αὐτόνομος ἀπὸ τῆς εἰρήνης, independent through the peace.

Phrases: *ἀπὸ σκοποῦ, far from the goal; ἀπὸ γνώμης, contrary to expectation; ἀπὸ στόματος λέγειν, to speak from memory; οἱ ἀπὸ σκηνῆς, those of the stage, the actors.*

In compounds it signifies *from, off, away.*

3. *ἐκ,* before vowels *ἐξ* (Lat. *ex, e*), *out of* (opposed to *εἰς*), denotes removal from within or from amongst:

a) of place: ἐκ Σπάρτης φεύγει, he is banished out of Sparta.

b) of time: ἐκ παίδων, from boyhood (a pueris).

c) of origin: ἐκ πατρὸς χρηστοῦ ἐγένετο, he sprang from a brave father.

d) close connection and *conformity with: after, secundum: λόγον ἐκ λόγου λέγειν, to deliver speech after speech; ἐκ τῶν ὁμολογουμένων, according to the agreement* (Lat. *secundum*).

Phrases: *ἐκ δεξιᾶς, on the right; ἐξ ἴσου, equally; δῆσαι, κρεμάσαι τι ἔκ τινος, to fasten, to hang one thing to another* (Lat. *pendēre ex, ab aliqua re*).

In compounds: *out, away.*

4. πρό (Lat. *pro*), *for, before, instead.*

a) *of place, before:* πρὸ θυρῶν, *before the door.*

b) *of time:* πρὸ τῆς μάχης, *before the battle.*

c) *of preference:* πρὸ τούτων τεθνάναι μᾶλλον ἂν ἕλοιτο, *he would choose death before this,* i. e., rather than this.

d) *for,* a rare use: πρὸ παίδων μάχεσθαι, *to fight for the children.*

Phrase: πρὸ πολλοῦ ποιεῖσθαι (*c*) *to prefer greatly.*

In compounds: *before, forth, beforehand, forwards.*

§ 216. The quasi-Prepositions, which are never compounded with verbs:

5. ἄνευ, *without* (Poet. χωρίς, δίχα, ἄτερ).

6. ἄχρι, μέχρι, *until.*

7. μεταξύ, *between.*

8. ἕνεκα, also ἕνεκεν, εἵνεκα (Poet. οὕνεκα), *for the sake of* an *object* to be attained (Lat. *causâ*): τῆς ὑγιείας ἕνεκα χρώμεθα τῷ ἰατρῷ, *we employ a physician for the sake of health.*

9. πλήν, *besides* (*praeter*).

§ 217. C) *Prepositions with the Dative.*

1. ἐν (Lat. *in,* c. Ablat. and *inter*), *in,* answers to the question *where?*

a) *of place:* ἐν Ἀθήναις, *in Athens;* also *among* (*inter*): ἐν τούτοις, *among them.*

b) *of time:* ἐν τούτῳ τῷ ἔτει, *in that year.*

c) *a moral relation: with:* ἐν τῷ θεῷ τὸ τῆς μάχης τέλος, *the result of the battle rests with God.*

Phrases: ἡ ἐν Μαραθῶνι μάχη, *the battle at Marathon;* ἐν τοῖς πρῶτος, *first by far;* ἐν καιρῷ, *at the right time;* ἐν προσθήκης μέρει, *in addition;* ἐ. χερσὶ τιθέναι, *to put into the hands* (comp. Lat. *in mensa ponere*).

In compounds: *in, into, on.* The accented ἔνι=ἔνεστι signifies, *it is in, it exists, it is possible.*

2. συν or ξύν (Lat. *cum*), *with,* denotes companionship

(opposed to ἄνευ, comp. μετά with Gen.): σὺν Ἀθήνῃ ἐνίκησεν, *he conquered with (the help of) Athene*; σὺν νόμῳ, *in accordance with the law.*

In compounds: *with, together.*

II.—Prepositions which can have two Cases.

§ 218. *The Genitive and Accusative.*

1. διά (akin to δύο, as *between* is to *two* [*twain*]), originally *between*, then *through.*

A) with the *Genitive:*

a) of space: most frequently *through* (Lat. *per*): διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, *through the glittering shield pierced the mighty lance.*

b) instrumental: by or *with:* διὰ τῶν ὀφθαλμῶν ὁρῶμεν, *by (by means of) the eyes we see.*

c) of space and *time: among* (*inter*), *during, in:* διὰ χειρῶν ἔχειν, *to have in hand*; διὰ νυκτός, *during night*; διὰ φιλίας ἰέναι, *to be on friendly terms.*

Phrases: διὰ στόματος ἔχειν, *to have in the mouth*, to be talking about; δι' οὐδενὸς ποιεῖσθαι, *to deem as nothing*; διὰ μακροῦ, *after a long interval.*

B) with the *Accusative:*

a) of space and *time* almost exclusively in the poets: *through, during:* Hom. διὰ δώματα, *through the rooms*; διὰ νύκτα, *during night.*

b) usually *causal: on account of* (the operating cause): διὰ τὴν νόσον χρώμεθα τῷ ἰατρῷ, *we employ the physician on account of the illness.*

Phrases: αὐτὸς δι' ἑαυτόν, *by himself*; διὰ τί; *why?*

In compounds διά is *through*, or denotes *separation* like Lat. *dis-*: διαφέρω=*differre*, διαιρέω, *I sever.*

2. κατά (comp. Adv. κάτω, *down*), originally *downwards, down* (the opposite to ἀνά).

A) with the *Genitive:*

a) of space: down from: βῆ δὲ κατ' Οὐλύμποιο

καρήνων, *he came down from the heights of Olympus; below (sub)*: τὰ κατὰ γῆς, *things below the earth.*

b) tropically: *about, against:* λέγειν κατά τινος, *to speak about, against one.*

Phrases: πόλιν κατ' ἄκρας ἑλεῖν, *to capture a city completely;* κατὰ νώτου, *behind.*

B) with the *Accusative* it denotes in its most general sense extension *over*, relation *to*, direction *towards* something:

a) *of place:* κατὰ ῥόον, *down a stream;* κατὰ γῆν καὶ θάλασσαν, *by land and sea.*

b) *of time:* κατ' ἐκεῖνον τὸν χρόνον, *at that time;* οἱ καθ' ἡμᾶς, *our contemporaries.*

c) *of other relations:* κατὰ τοῦτον τὸν τρόπον, *in this way;* κατὰ πάντα, *in every respect;* κατὰ δύναμιν, *according to ability, as much as possible;* κατὰ τοὺς νόμους, *in accordance with the laws;* κατ' ἐμέ, *as regards me;* κατὰ Πίνδαρον ἄριστον ὕδωρ, *according to Pindar water is best.*

d) *distributive* in divisions: κατὰ φῦλα, *by tribes;* κατὰ τρεῖς, *by threes;* καθ' ἡμέραν, *daily.*

In compounds: *down, downwards, against, towards,* very often untranslateable.

3. ὑπέρ (Lat. *super*), radical meaning *over.*

A) with the *Genitive:*

a) *of space:* ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται, *the sun passes over us.*

b) tropically, *for:* μάχεσθαι ὑπέρ τινος, *to fight for any one* (originally *over, e. g.* over a corpse): ὁ ὑπὲρ τῆς πατρίδος κίνδυνος, *the danger for one's country; instead of:* ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *I will answer instead of you.*

B) with the *Accusative:*

over, beyond—of *space* and *measure:* ὑπὲρ οὐδὸν ἐβήσετο, *he went over* or *beyond the threshold;* ὑπὲρ δύναμιν, *beyond (his) power.*

In compounds: *over away over, excessively, for.*

With the Dative and Accusative.

4. ἀνά (comp. adv. ἄνω, *above*), originally *upon, up* (opposed to κατά).

A) with the *Dative* only poet. *on the top of, upon:* χρυσέῳ ἀνὰ σκήπτρῳ, *on the top of a golden staff.*

B) with the *Accusative* ἀνά denotes the direction *upwards, up towards* something, then spreading out *over* something (comp. κατά).

a) of space: ἀνὰ ῥόον, *up the stream;* ἀνὰ πᾶσαν τὴν γῆν, *over the whole earth.*

b) of time: ἀνὰ πᾶσαν τὴν ἡμέραν, *per totum diem*

c) tropically: ἀνὰ λόγον, *in accordance with.*

d) distributive: ἀνὰ τέτταρας, *by fours* (four men *deep*, comp. κατα, § 218, 2).

Phrase: ἀνὰ στόμα ἔχειν, *to have in the mouth, to be talking about* (comp. διά).

In compounds: *up, upwards, again, back.*

III.—Prepositions which can have three Cases.

§ 219. 1. ἀμφί (Lat. *amb-*, akin to ἄμφω, *both*), radical meaning *around* (*i. e.* on both sides, comp. περί).

A) with the *Dative:*

only poet.: ἱδρώσει τελαμὼν ἀμφὶ στήθεσσι, *the belt around the breast will sweat;* ἀμφὶ φόβῳ, *from fear.*

B) with the *Genitive:*

ἀμφὶ φιλότητος ἀείδειν, *to sing about love.*

C) with the *Accusative:*

of place, time, measure, occupation: ἀμφὶ τὰ ὅρια, *about the boundaries;* ἀμφὶ τοῦτον τὸν χρόνον, *about this time;* ἀμφὶ τὰ ἑξήκοντα, *circiter sexaginta;* ἀμφὶ δεῖπνον πονεῖν, *to be occupied about a meal.*

Phrase: οἱ ἀμφί τινα, *any one with his attendants;* hence even: οἱ ἀμφὶ Πλάτωνα, *Plato and his followers.*

In compounds: *about, around, on two sides, doubly,*

2. ἐπί, radical meaning, *upon, on, on the surface, by.*

A) with the *Dative:*

a) of space: ἐπὶ χθονὶ σῖτον ἔδοντες, *eating bread on earth;* ἐπὶ τῇ θαλάσσῃ οἰκεῖν, *to dwell by the sea.*

b) of time: ἐπὶ τούτοις, *thereupon.*

c) of an ethical relation: ἐπὶ τοῖς πράγμασιν εἶναι, *to preside over the business;* ἐπὶ τοῖς πολεμίοις εἶναι, *to be in the power of the enemy;* ἐπί τινι χαίρειν, *to rejoice at a thing;* especially also of *purpose:* ἐπὶ παιδείᾳ τοῦτο ἔμαθες, *you learnt this for education;* and of *condition:* ἐπὶ τόκοις δανείζειν, *to lend on interest;* ἐπὶ τούτῳ, *on this condition.*

B) with the *Genitive:*

a) of space, in answer to the question *where:* Κῦρος προὐφαίνετο ἐφ' ἅρματος, *Cyrus appeared on a chariot;* and to the question *whither:* ἐπὶ Σάμου πλεῖν, *to sail to Samos.*

b) of time: ἐπὶ Κροίσου ἄρχοντος, *in the reign of Croesus;* also in many connections: *near, by.*

C) with the *Accusative:*

on, on-to: ἀναβαίνειν ἐφ' ἵππον, *to mount (on-to) a horse;* ἐπὶ δεξιά, *on the right.*

Phrases: ὡς ἐπὶ τὸ πολύ, *for the most part;* τὸ ἐπ' ἐμέ, *for my part.*

In compounds: *on, at, by, in addition, be-,* very often untranslateable.

3. μετά, radical meaning, *in the midst*

A) with the *Dative:*

in poet. only: *amidst, among (inter):* Ἕκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσι, *Hector, who was a god among men.*

B) with the *Genitive:*

with, in the sense of participation *with* (comp. σύν, § 217, 2): μετὰ τῶν ξυμμάχων κινδυνεύειν, *to fight with* (in alliance with) *the allies;* μετὰ δακρύων, *with tears.*

C) with the *Accusative:*

a) into the midst, among: Poet.: ἰὼν μετὰ ἔθνος ἑταίρων, *going among the crowd of companions.*

b) usually *after*: *οἴχονται μετὰ δεῖπνον, they go after (for) a meal; μετὰ τὸν Πελοποννησιακὸν πόλεμον, after the Peloponnesian war.*

c) seldom *in* (as with the Dative): *μετὰ χεῖρας ἔχειν, to have in hand; μεθ' ἡμέραν, interdiu.*

In compounds: *with, after, trans-* (*μετατιθέναι, transpose*).

4. *παρά*, radical meaning, *beside, near.*

A) with the *Dative*:

at or *near*: *παρὰ νηυσὶ κορωνίσι μιμνάζειν, to linger near the curved ships; καὶ παρ' ἐμοί τις ἐμπειρία ἐστίν, I also have some experience* (*with* me also is, &c.).

B) with the *Genitive*:

a) *from*, with verbs of motion, and such as denote receiving either bodily or mentally: *ἀπονοστεῖν παρὰ νηῶν, to return from the ships; λαμβάνειν, μανθάνειν παρά τινος, to receive, learn from some one.*

b) *by*, very rare, and only poet.: *ναιετῶν παρ' Ἰσμήνου ῥείθρων, dwelling by the waters of the Ismenus.*

C) with the *Accusative*:

a) *to*: *τὼ δ' αὖτις ἴτην παρὰ νῆας, they went again to the ships.*

b) *along, near by*:

of place: *παρὰ θῖνα θαλάσσης, along the sea beach.*

of time: *during*: *παρ' ὅλον τὸν βίον, per totam vitam, during the whole of life;*

compared with: *δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι, you must put the acts by the side of* (or compare with) *one another;* with the comparative, *μεῖζόν τι παρὰ τοῦτο, something greater than this;*

on account of: *παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὔξεται, on account of our neglect Philip becomes great.*

Taken negatively: *besides*: *ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, we have something else to say besides this;*

contrary to (opposed to *κατά* with the Acc.): *παρὰ τὸν νόμον, contrary to the law,* properly past the law, by evading the law.

Phrases: παρὰ μικρόν, *nearly*; παρ' οὐδὲν ποιεῖσθαι, *to deem as nothing.*

In compounds: *near, at, past, beyond, over* (παραβαίνειν, *overstep*).

5. περί (Hom. adv. περί, *very* = Lat. *per* in *permagnus*), radical meaning *around* (from above), comp. ἀμφί.

A) with the *Dative:*

round, around, near, for: Hom. περὶ Σκαιῇσι πύλῃσι, *round the Skaean gate;* περὶ τοῖς φιλτάτοις κυβεύειν, *to gamble for what is dearest.*

Hom. περὶ κῆρι, *at heart;* περὶ φόβῳ, *from fear.*

B) with the *Genitive:*

a) mostly in a figurative sense, *about,* Lat. *de:* τίνα δόξαν ἔχεις περὶ τούτων; *what opinion have you about this?* βουλεύονται περὶ τοῦ πολέμου, *they consult about the war.*

b) in Hom. *over, above:* περὶ πάντων ἔμμεναι ἄλλων, *to be above all others;* hence the prose phrases: περὶ πολλοῦ ποιεῖσθαι, *to place above much,* i. e. *estimate highly;* περὶ οὐδενὸς ποιεῖσθαι, *place above nothing,* i. e. *estimate at nothing at all.*

C) with the *Accusative:*

almost the same as ἀμφί (§ 219, 1): περὶ Αἴγυπτον *around,* i. e. *everywhere, in Egypt;* figuratively: *in regard to, about, concerning:* περὶ φιλοσοφίαν σπουδάζειν, *to be zealous about philosophy.*

In compounds (with adjectives = Lat. *per-*): *round, round about, besides, over.*

§ 220. 6. πρός (Hom. προτί, ποτί), akin to πρό, radical meaning *at, to, towards.*

A) with the *Dative:*

a) *at, near:* ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, *Cyrus was near Babylon.*

b) *on, to:* Hom. ποτὶ δὲ ὀκῆπτρον βάλε γαίῃ, *he*

threw the staff on the ground; τὸν νοῦν προσέχετε πρὸς τούτῳ, *give your mind to this.*

c) besides, in addition to: πρὸς τούτοις, *besides this;* πρὸς τοῖς ἄλλοις, *in addition to the rest.*

B) with the *Genitive:*

a) with, in the sense of community: Hom. πρὸς γὰρ Διός εἰσιν ἅπαντες ξεῖνοί τε πτωχοί τε, *with* (protected by) *Zeus are all strangers and the poor;* πρός τινος εἶναι, *to be with* (on the side of) *any one;* πρὸς ἰατροῦ ἐστιν, *it is with* (belongs to) *a physician, medici est;* πρός τινος λέγειν, *to speak for* (in behalf of) *any one;* πρὸς θεῶν, *with* (in presence of, by) *the gods, per deos.*

b) towards (versus): πρὸς μεσημβρίας, *towards the South.*

c) from, by (comp. παρά with Gen.): ὄλβος πρὸς θεῶν, *blessing from the gods;* sometimes with Passive verbs: πρός τινος φιλεῖσθαι, *to be loved by some one.*

C) with the *Accusative:*

a) to: ἔρχονται πρὸς ἡμᾶς πρέσβεις, *ambassadors come to us;* πρὸς τὸν δῆμον ἀγορεύειν, *to speak to the people.*

b) towards, against (versus, adversus, erga): πρὸς Βορρᾶν, *towards the North* (comp. πρός with Gen.); δικάζεσθαι πρός τινα, *to enter an action against any one;* πιστῶς διακεῖσθαι πρός τινα, *to be faithfully disposed towards some one;* πρὸς βασιλέα σπονδὰς ποιεῖσθαι, *to make a treaty towards* (with) *the king.*

c) in regard to, according to: διαφέρειν πρὸς ἀρετήν, *to differ in regard to virtue;* πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων δεῖ τὰ λοιπὰ πράττειν, *we ought to arrange the future according to the best of the present means;* πρὸς ταῦτα, *in regard to this.*

Phrases: πρὸς ἡδονήν, *according to pleasure;* πρὸς χάριν, *in favour of;* πρὸς βίαν, *by force;* οὐδὲν πρὸς ἐμέ, *nothing to me.*

In compounds: *to, in addition, near, together with,*

§ 221. 7. *ὑπό* (Hom. also *ὑπαί*, Lat. *sub*), radical meaning *under, below.*

A) with the *Dative:*

under: Hom. *τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, under their feet the earth loudly groaned; ὑπ' Ἀθηναίοις εἶναι, to be under* (subject to) *the Athenians.*

B) with the *Genitive:*

a) under, in space: *ὑπὸ γῆς, under the earth;* in the sense of dependency: *ὑπ' αὐλητῶν χορεύειν, to dance under* (the guidance of) *flute-players;* hence

b) by, with Passives and verbs of Passive meaning: *ἡ πόλις ἑάλω ὑπὸ τῶν Ἑλλήνων, the city was taken by the Hellenes; πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων, many were killed by the barbarians.*

c) from, because of: ὑπὸ γήρως ἀσθενὴς ἦν, he was weak from old age.

C) with the *Accusative:*

a) under: Hom. *ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα, having thus spoken, he dived under the billowy sea; ὑπὸ τὸ ὄρος ηὐλίζοντο, they spent the night under* (at the foot of) *the mountain.*

b) of time: towards (Lat. *sub*): *ὑπὸ νυκτα, towards night; ὑπὸ τὴν νύκτα, during the night.*

In compounds: *under, down under, gradually, secretly,* often untranslateable.

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Chap. XVIII.—The Pronouns.

§ 222. The Nominative of the *Personal Pronouns* is used, as in Latin, only when the person is to be mentioned with special emphasis: *καὶ σὺ ὄψει αὐτόν, tu quoque eum videbis, (not merely I).*

§ 223. The place of the *Possessive* Pronoun is frequently supplied by the article (§ 170, *b*). On the article with the Possessive Pronoun, § 181.

Obs. 1.—Instead of the Possessive Pronoun the Greeks often employ the Genitive of the corresponding Personal Pronoun. Such a Genitive, when the substantive to which it belongs has the article, usually stands either *before* the article or *after* the substantive: σοῦ ὁ υἱός, or ὁ υἱός σου, *thy son*, not ὁ σοῦ υἱός.

Obs. 2.—As the Possessive Pronoun approaches very near to a Possessive Genitive, it may be qualified by a Genitive: τἀμὰ δυστήνου κακά, *my ills, the unfortunate one's* [*mea miseri mala*].

§ 224. The *Reflexive Pronoun* refers either to the subject of the clause in which it occurs: ὦ ἀγαθὲ, μὴ ἀγνόει σεαυτόν, *good friend, be not ignorant of thyself;* or, in dependent clauses, it refers back to the subject of the *leading* clause: εἰσιέναι ἐκέλευσεν, εἰ μέλλοις σὺν ἑαυτῷ ἐκπλεῖν, *he bade you enter, if you were going to sail away with him* (*secum*).

Obs. 1.—Instead of the Reflexive Pronoun the usual Personal Pronouns also *may* be employed: δοκῶ μοὶ οὐκ ἀπαράσκευος εἶναι, *I think myself not to be unprepared.*

Obs. 2.—The simple Pronoun of the third person, οὗ, οἷ, ἕ, &c., is commonly used reflexively by the Attic writers, but in Hom. it is exactly like the Attic αὐτοῦ, αὐτῷ, αὐτόν, &c., according to § 226: λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας, *dicitur Apollo Marsyae cutem detraxisse de arte secum certanti;* Hom. αὐτόματος δέ οἱ ἦλθε—Μενέλαος, *sponte sua ad eum venit Menelaus.*

Obs. 3.—The Reflexive of the third person sometimes supplies the place of that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves;* in like manner the Possessive ὅς sometimes stands for the Possessive of the first two persons: Hom. οὐ γὰρ ἔγωγε ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, *for I can see nothing sweeter than my own country.*

§ 225. The following are used as *Possessives of the Reflexive Pronouns:*

a) the Genitives of the Reflexive Pronouns, especially in the Singular: ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ. When the substantive to which they are joined has the article, the Genitives stand between the article and the substantive: Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς, *Zeus produced Athene out of his own head.*

b) the Possessives of the Personal Pronouns, espe-

cially in the plural: ἡμέτερος, ὑμέτερος: σφέτερος is exclusively Reflexive.

c) the Possessives in connexion with the Genitives of αὐτός: ἡμέτερος αὐτῶν, &c.

Obs.—The *Reflexive Pronoun in the Plural* is also used instead of the *Reciprocal* Pronoun ἀλλήλων: διελεγόμεθα ἡμῖν αὐτοῖς, *we conversed with one another* (among ourselves).

§ 226. On αὐτός, *self*, and ὁ αὐτός, *the same*, see § 182. αὐτός in the oblique cases, like the Lat. *is, ea, id*, is used as a Personal Pronoun referring to some person or thing mentioned before: ἐδέοντο αὐτοῦ παραμεῖναι, *they wanted him to remain.*

The Genitive αὐτοῦ, ῆς, ῶν, like the Lat. *ejus, eorum*, is the Engl. *his, her, their*, when it does not refer to the subject. Its position is that pointed out in § 223, *Obs.* 1: ὁ υἱὸς αὐτοῦ or αὐτοῦ ὁ υἱός, *filius ejus.*

§ 227. Of the *Demonstrative Pronouns*, οὗτος points more to what precedes and is already known; ὅδε to what follows and has not yet been named; so likewise are distinguished τοιοῦτος, *of such quality*; τοσοῦτος, *so great*; τηλικοῦτος, *so old*—from τοιόσδε, τοσόσδε, τηλικόσδε.—On the article with these Pronouns, § 182.

§ 228. The *Interrogative Pronouns* mentioned in § 83: τίς, πότερος, ποῖος, &c., are used exclusively in direct questions. In indirect ones the compound Relatives ὅστις, ὁπότερος, ὁποῖος, &c., are employed. The former, however, are often used in indirect questions, though the latter never in a direct one: τίς εἶ; *who are you?* εἰπέ μοι, ὅστις εἶ or τίς εἶ, *tell me who you are.*

Chap. XIX.—The Voices of the Verb.

§ 229. 1. *The Active Voice.*

1. The Active voice not unfrequently has an intransitive as well as a transitive meaning. Thus ἐλαύνειν

means *to drive* and *to ride*; ἔχειν, *to have, hold,* and *to be in a condition* (καλῶς ἔχει, *bene se habet*); πράττειν, *to do,* and *to be* (εὖ πράττω, *I am doing well*); δηλοῦν, *to make* and *to become* manifest.

2. Simple verbs which are transitive often become intransitive when compounded: βάλλειν, *to throw*—μεταβάλλειν, *to change*; ἐσβάλλειν and ἐμβάλλειν, *to fall into, issue* (of rivers); διδόναι, *to give*—ἐνδιδόναι, *to give in*; ἐπιδιδόναι, *to grow*; κόπτειν, *to cut*—προκόπτειν, *proficere, make progress*; φέρειν, *to bear*—διαφέρειν, *differre, to differ* or *be distinguished.*

3. The Active often denotes an action which the subject accomplishes not *immediately* but *mediately,* that is, *causes* or *allows* to be done by others: ὁ Κῦρος κατέκαυσε τὰ βασιλεια, *Cyrus had the royal castle burnt down.* This is called the *Causative* use of the Active.

§ 230. 2. *The Middle Voice.*

Its primary meaning is *reflexive,* i. e. the action of the verb in the Middle refers back to the subject from which it issues.

The Middle, in the first place, may be either *transitive* or *intransitive;* it is transitive when it can have an object in the Accusative: πράττομαι χρήματα, *I gain for myself money;* intransitive when it is incapable of having such an object: ἀπέχομαι, *I restrain myself.*

The Middle, further, varies much in its mode of referring back to the subject. We distinguish:

§ 231. 1. The *Direct* Middle,

in which the subject is at the same time the *direct object* of the verb: λούομαι, *I wash myself;* τρέπομαι, *I turn myself;* ἐπιδείκνυμαι, *I show myself;* ἵσταμαι, *I place myself;* καλύπτομαι, *I hide myself.* This kind of Middle is the rarest. The Active with the reflexive pronoun in the Accusative is more generally used to express direct Reflexion.

Obs.—Through the direct Middle several middle verbs have

become intransitive or passive: *παύω, I cause to stop; παύομαι, I stop myself, cease; φαίνω, I shew; φαίνομαι, I shew myself, appear; ἵημι, I send; ἵεμαι, I send myself, hurry.*

§ 232. 2. The *Indirect,* or *Dative-like* Middle,

in which the subject is but indirectly affected by the action. Here the action takes place *for* or in the *interest* of the subject, so that in other languages the Dative may generally be used to denote the reflex influence: *πορίζω, I provide; πορίζομαι, I provide for myself,* e. g. *χρήματα, money; ἄγομαι γυναῖκα, I take a wife to myself; μισθοῦμαι στρατιώτας, I hire soldiers for myself* (but *μισθοῦν, hire out, μισθοῦν ἑαυτόν, to hire one's self out*); *μεταπέμπομαί τινα, I send for some one;* Hom. *αὐτὸς ἐφέλκεται ἄνδρα σίδηρος, the iron itself draws a man to it.* Hence the Athenian says: *ὁ νομοθέτης τίθησι νόμους, the lawgiver gives laws,* but *ὁ δῆμος τιθεται νόμους, the people gives laws to itself.*

§ 233. 3. The *Subjective* or ethical Middle,

denotes that an action originates with the subject not only externally, but also internally, *i. e.* from its means, power, or disposition: *παρέχειν, to furnish; παρέχεσθαι, to furnish from one's own means; ποιεῖν εἰρήνην, to make peace; ποιεῖσθαι εἰρήνην, to strive to make peace; λαμβάνειν τι, to take something; λαμβάνεσθαί τινος, to lay hold of something; σκοπεῖν, to look at; σκοπεῖσθαι, to reflect.*

Obs.—This subjective Middle is formed also from intransitive verbs; it then expresses a state more intensively than the active: *πολιτεύειν, to be a citizen; πολιτεύεσθαι, to act as a citizen; βουλεύειν, to give advice; βουλεύεσθαι, to deliberate with one's self.*

§ 234. 4. The *Causative* Middle.

As the Causative Active (§ 229, 3) expresses an action only *occasioned* by the subject, so the Middle is often used to denote that the subject *has* an action *done for* or *on* itself: *ὁ πατὴρ διδάσκεται τὸν υἱόν, the father has his son instructed; παρατίθεμαι δεῖπνον, I have a*

meal placed before me; δικάζομαι, I have judgment pronounced for me; ἀποτέμνομαι πὰς χεῖρας, I have my hands cut off.

§ 235. As examples the following more important verbs may be adduced, whose meaning in the Middle essentially differs in various ways from that of the Active: *ἄρχω, I am first, ἄρχομαι, I begin; ὁ ῥήτωρ γράφει νόμον, the orator proposes* (writes down) *a law; ὁ κατήγορος γράφεται τὸν ἀδικήσαντα, the accuser prosecutes* (has the name written down) *the wrong doer; τιμωρῶ τινι, I help one; τιμωροῦμαί τινα, I avenge myself on one; αἱρῶ, I take; αἱροῦμαι, I choose; δανείζω, I put out to interest; δανείζομαι, I borrow at interest; πείθω, I persuade, πείθομαι, I allow myself to be persuaded, I obey.*

Obs.—The *deponents* are distributed among the different kinds of Middle verbs, and differ from the verbs mentioned only by having no active form. Thus the deponent *ὑπισχνοῦμαι, I pledge myself*, is a direct Middle; but *δέχομαι, I receive; κτάομαι, I acquire*, are indirect; *ἀγωνίζομαι, I contend; οἶμαι, I think*, are subjective: *ἀναβιώσασθαι, to revive*, is causative.

§ 236. 3. *The Passive Voice*

has a freer use in Greek than in Latin, viz.:

1. even such verbs as in the Active take a different case from the Accusative, form a Passive: *καταφρονῶ τινος* (§ 200, 8), *I despise one; καταφρονεῖταί τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ, they trust the king; ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν; ἐπιβουλεύει τῷ πολεμίῳ, he plots against the enemy; ὁ πολέμιος ἐπιβουλεύεται ὑπ' αὐτοῦ, a plot is made against the enemy by him.*

2. Neuters of Passive participles may be formed even from intransitive verbs: *τὰ στρατευόμενα, the warlike measures; τὰ σοὶ πεπολιτευμένα, your political course, your policy.*

3. The exclusively Passive forms even of Deponents are sometimes used in a Passive sense: *βιάζομαι, I*

force, ἐβιάσθην, *I was forced;* in like manner a Passive may be formed from a Middle: αἱρέω, *I take*, αἱρέομαι, Pass. *I am chosen;* μετεπέμφθη, *he was sent for*, μεταπέμπομαι, *I send for* (§ 232).

CHAP. XX.—USE OF THE TENSES.

§ 237. In marking the time the Greeks distinguished:

1. The ORDER of time. The three Orders of time being the *Present*, the *Past*, and the *Future*.

2. The KIND of time. In regard to the Kind of time an action is either

a) *going on*, e. g. γιγνώσκειν (gradually), *to learn tc know;* or,

b) *momentary*, e. g. γνῶναι, *to perceive, know;* or,

c) *completed*, e. g. ἐγνωκέναι, *to have learnt*, to know (Lat. *nosse*).

Obs.—The momentary action may be compared to a *point*, the action going on to a *line*, and the completed action to a *surface*.

An action *going on* is indicated by the forms of the *Present-Stem.*

A *momentary* action is indicated by the forms of the *Aorist-Stems.*

A *completed* action is indicated by the forms of the *Perfect-Stem.*

The *Future* denotes the future *Order* of time of an action going on, as well as of a momentary action: γνώσομαι, *I shall* (gradually) *get to know*, and *I shall perceive;* the Future Perfect that of a completed action: ἐγνωκὼς ἔσομαι, *I shall have learnt* (Lat. *novero*).

In the Present, Aorist, and Perfect, *only the Indicative* indicates a definite *Order* of time; the other Moods the Infinitive and the Participle, resemble the corresponding Indicatives only in regard to the Kind, not in regard to the *Order* of time.

Obs.—As the English as well as the Latin language generally neglects the distinction between an action *going on* and a *Momentary* action, it is somewhat difficult to comprehend it. A similar distinction, however, may be perceived in some English verbs, as *flee* (φεύγειν), and *escape* (φυγεῖν); *flicker* and *flash*; *fear* (φοβεῖσθαι), and *be frightened* (φοβηθῆναι, δεῖσαι); *wonder* (θαυμάζειν), and *to be surprised* (θαυμάσαι); *to be busy about* (πράσσειν), and *to accomplish* (πρᾶξαι); γελᾶν, *to be laughing*, and γελάσαι, *to burst out laughing*.

1. Forms of an Action in Progress.

a) The Present Indicative.

§ 238. The Present Indicative denotes, as in English and Latin, an action going on or in progress *at the present time*: ἱκετεύομέν σε πάντες, *we all implore thee*. Hence by the Present are expressed general assertions, valid for all times, and therefore also for the Present: ἔστι Θεός, *there is a God*.

Obs.—Actions whose commencement indeed belongs to the Past, but whose effects extend to the Present, are sometimes expressed by this tense: ἀκούω, *I hear*, also in the sense: *I have heard* and still bear in mind; νικάω, *I conquer*, i. e., I am *victorious*; φεύγω, *I am banished*; ἀδικέω, *I am wrong* (have done wrong); θνήσκει, *he is dead*. In this sense alone are used ἥκω, *I am come*; and οἴχομαι, *I am gone*.

§ 239. By a lively apprehension a past action may be represented as present, hence the use, very frequent in Greek, of the *Historical* Present, which frequently alternates with past tenses: Poet. καὶ πῶς ὁρᾶται καὶ ἡρέθη; *and how is she seen, and was she captured?* ἐπεὶ ἡγεῖτο Ἀρχίδαμος καὶ ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὗτοι οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγκλίνουσιν, *as Archidamus took the lead and marched against the enemy, the latter did not wait for the troops of Archidamus, but retreat*.

§ 240. *b) The Imperfect*

is the Preterite of an action in progress, like the Latin Imperfect. The Greeks therefore use the Imperfect

where they wish to *describe* past states or past actions in their progress, in their continuance along with others, or in their frequent, continued repetition: Hom. *οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας νίζον καὶ προτίθεν, τοὶ δὲ κρέα πολλὰ δαεῦντο, some were mingling wine and water in mixing-bowls, others cleaning tables with porous sponges, and placing them, the rest were carving much meat; τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, the barbarians met the peltasts, and then were fighting—οὔποτε μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἑξήκοντα σταδίων, the barbarians used never to encamp less than sixty stadia from the Hellenes.*

Obs. 1.—The Imperfect frequently expresses a merely attempted but not accomplished action: *πρῶτος* Κλέαρχος *τοὺς αὑτοῦ στρατιώτας ἐβιάζετο ἰέναι, οἱ δὲ αὐτὸν ἔβαλλον, ὕστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν, first Clearchus tried to force his soldiers to go, but they shot at him; afterwards, however, as he perceived he would not be able to force them he summoned a meeting*

Obs. 2.—The Imperfects of the verbs which denote *should* and *must* are used, just as in Latin, to denote what *should* be done, in opposition to what was done: *ἔδει τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιεῖσθαι τὸν λόγον μήτε πρὸς χάριν, the speakers ought to have made their speeches neither from hatred nor from favour* (Lat. *oportebat*); so *χρῆν, it ought; εἰκὸς ἦν, it would be fair.*

§ 241. *c) The Subjunctive, Optative, Imperative, Infinitive, and Participle Present*

simply express an action in progress, whether it lie in the present, past, or future: *μαινόμεθα πάντες, ὁπόταν ὀργιζώμεθα, we are all mad when we are angry; ἔλεγον τῷ Εὐθυδήμῳ, ὅτι πάντες ἕτοιμοι εἶεν μανθάνειν, they told Euthydemus that they were all ready to learn; οὕτω ποιήσω, ὅπως ἂν σὺ κελεύῃς, I will do as you may bid me (sic agam, ut tu me agere jubebis); ταῦτα λέγων θορύβου ἤκουσε, διὰ τῶν τάξεων ἰόντος καὶ ἤρετο, τίς ὁ*

θόρυβος εἴη, saying this, he heard a noise pass through the ranks, and asked what the noise was.

Obs.—These Present forms sometimes, like the Imperfect (§ 239, *Obs.* 1), express a mere attempt: *τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι πολλὴ μωρία; for a man not to be able to run away when he tries to run away is great stupidity.*

2. Forms of a Momentary Action.

§ 242. *a) The Aorist Indicative*

is the Preterite of a Momentary action, and therefore denotes the actual beginning of an action in the past, similar to the Historical Perfect of the Latins.

The Greeks employ the Aorist Indicative when they wish *to narrate* past facts, to state past actions simply as having happened, or to represent them as individual facts without reference to other actions: *μετὰ τὴν ἐν Κορωνείᾳ μάχην οἱ Ἀθηναῖοι ἐξέλιπον τὴν Βοιωτίαν πᾶσαν, after the battle at Coronea the Athenians left all Boeotia;*—*Παυσανίας ἐκ Λακεδαίμονος στρατηγὸς ὑπὸ Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου, ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, Pausanias was sent out from Lacedaemon as general by the Hellenes, with twenty ships from the Peloponnese, but Athenians also accompanied him* (accompanying circumstance) *with thirty ships, and they proceeded to Cyprus and subdued the greater part of it; τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, Apollo invented the arts of archery, medicine, and prophecy.*

§ 243. As the Aorist Indicative simply expresses an action as having taken place in the past, it answers to all the different Preterites in other languages, especially often in subordinate sentences to the Latin and English *pluperfect: Δαρεῖος Κῦρον μεταπέμπεται* (§ 239) *ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, Darius has Cyrus sent for from the province, over which he had made*

him satrap (*fecerat*). Thus the Aorist is used with the Conjunctions of time, ἐπεί, ὡς, ὅτε, *as, when,* like the Latin Perfect with *postquam, ubi, ut:* ὡς ὁ Κῦρος ἤσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὥσπερ ἐνθουσιῶν *when Cyrus perceived* (*ut audivit*) *a cry, he sprang upon his horse like one inspired.*

Obs. 1.—The Aorist Indicative is used in *statements of experience* implying that a thing once *happened,* but admitting an application to all times: Poet. τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη, *with time avenging justice always came* (and hence always comes); καὶ βραδὺς εὔβουλος εἵλεν ταχὺν ἄνδρα διώκων, *even a slow man, when well advised, overtook* (overtakes) *by pursuit a quick man.* In English we employ the Present in such general assertions, and often add such adverbs as *usually, commonly, always,* &c., τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσεν, *a short time usually dissolves the associations of the bad.* This Aorist is called the *gnomic* Aorist, because it is often used in gnomes, proverbs, or maxims.

Obs. 2.—In expressing what *usually* happens, the Aorist sometimes has ἄν in order to express the case as one *that may have occurred,* and therefore *may occur oftener:* ἔλεξεν ἄν, *he may have said.* In the same way the Imperfect is used, but referring to an action in progress: ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν, τί λέγοιεν, *taking up their poems I would ask what they meant.*

§ 244. *b*) *The Aorist Subjunctive, Optative, Imperative, and Infinitive,*

denote a Momentary action *simply,* whether of the present, past, or future: οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἵν' ἀποθάνοι, *the Thirty commanded to take Leon away to die;* ἀπορῶ, τί πρῶτον μνησθῶ, *I am in doubt what first to mention;* μὴ θαυμάσητε, ἐὰν παράδοξον εἴπω τι, *be not surprised if I say something strange;* σύ μοι ἀπόκριναι, ὦ παῖ, *give me an answer, boy;* μέγα οἶμαι ἔργον τὸ ἀρχὴν καταπρᾶξαι, πολὺ δ' ἔτι μεῖζον τὸ λαβόντα διασώσασθαι, *I deem it a great thing to found a government, but a still greater to maintain it after acquiring it.*

Obs.—The Subjunctive, Optative, Imperative, and Infinitive

Aorist, therefore, differ from the corresponding forms of the Present, just as the Aorist Indicative differs from the Imperfect; the Aorist forms express a single fact, conceived as a point, the Present, as a *state* or condition, sometimes of long duration: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον, *it is difficult to do, easy to command*; εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον, *if you have anything to say in reply, reply* (even in a long speech), *if not, cease* (at once) *frequently repeating the same statement.*

§ 245. The *Aorist Participle* regularly expresses something which *took place earlier* or *before* the act of the principal verb: Κροῖσος Ἅλυν διαβὰς μεγάλην ἀρχὴν καταλύσει, *Croesus, after crossing the Halys, will overthrow a great empire*; παθὼν δέ τε νήπιος ἔγνω (§ 243, *Obs.* 1), *after suffering* (by suffering) *even a fool becomes knowing.*

Obs.—As the Aorist Indicative may frequently be translated by the Pluperfect (§ 243), so also the Aorist *Optative* and *Infinitive* in assertions generally denotes something which *took place before*: οἱ Ἰνδοὶ ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς (Ind. ὅτι ἔπεμψε), *the Indians said that the king of the Indians had sent them*; Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι, *the Cyclops are said to have dwelt in Sicily.*

§ 246. Many verbs whose Present-Stem expresses a *state*, denote in all the Aorist forms the *entrance into this state*: ἄρχειν, *to rule*, ἄρξαι, *to obtain dominion*; βασιλεύειν, *to be king*, βασιλεῦσαι, *to become king*; ἰσχύειν, *to be strong*, ἰσχῦσαι, *to become strong*; σιγᾶν, *to be silent*, σιγῆσαι, *to become silent*; ἔχειν, *to have*, σχεῖν, *to obtain*; φαίνεσθαι, *to appear*, φανῆναι, *to become apparent*; νοσεῖν, *to be ill*, νοσῆσαι, *to become ill*; πολεμεῖν, *to be at war* (*bellum gerere*), πολεμῆσαι, *to begin war* (*bellum inferre*).

§ 247. 3. The Future

expresses the futurity both of an action in progress and of a Momentary action: ἄρξω, *I shall become ruler, and I shall rule.*

Obs. 1.—The Future Indicative in relative clauses, and in clauses

with ὅπως, *that*, is worthy of notice, for there the Future denotes what *may* or *should* happen: οὐκ ἔχομεν ὅτου σῖτον ὠνησόμεθα, *we have nothing with which we can buy food* (*non habemus, quo cibum emamus*); δεῖ ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every man should take care to be* (*that he shall be*) *as wise as possible*. The Participle is similarly used: ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ ἐργασόμενοι, *the land was large and good and there were people to* (*who could*) *cultivate it*; τίς ἔσται ὁ ἡγησόμενος; *who will be there to* (*who can*) *guide us?*

Obs. 2.—ἄν (Hom. κέ) is sometimes added to the Future Indicative to denote that a case may possibly occur: εὖ οἶδ' ὅτι ἄσμενος ἂν πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγήσεται, *I well know that he will be glad to be reconciled to a man such as you are*; Hom. ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι, *and he will doubtless be in wrath whom I come upon*.

§ 248. The verb μέλλω is used with the Present, Future, or, though more rarely, the Aorist Infinitive, to express an *immediately approaching* or at least intended action: μέλλω ὑμᾶς ἄγειν εἰς Ἀσίαν, *I am going to lead you to Asia* (*in Asiam vos ducturus sum*). This is called the *periphrastic Future*.

Obs. 1.—μέλλω may also be used in other tenses than the Present with an Infinitive, like *esse* in Lat., with the Part. Fut.: πλησίον ἤδη ἦν ὁ σταθμὸς ἔνθα ἔμελλον καταλύσειν, *jam prope aderat statio ubi deversuri erant, where they wished to rest.*

Obs. 2.—πῶς or τί οὐ μέλλω, is elliptical in the sense of *Why should I not?*

4. Forms of a Completed Action.

§ 249. *a*) *The Perfect Indicative*

is the *Present* of a completed action, *i. e.* by the Perfect the Greeks denote an action completed *for* and *with reference to the Present*: Poet. λόγος λέλεκται πᾶς, *the whole speech has been spoken* [*dixi*]; εὕρηκα, *I have found, I have it*; Hom. ἤδη γὰρ τετέλεσται ἅ μοι φίλος ἤθελε θυμός, *for now has been finished what my dear soul desired*; ἡ πόλις ἔκτισται παρὰ τῶν Κορινθίων, *the city has been founded by the Corinthians* (of a still existing

city); *τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν, Fortune has not given, but lent* (at interest), *their money to the rich.*

Obs.—Several Perfects have entirely a Present meaning, inasmuch as they present in a completed state the action of which the gradual accomplishment is expressed by the Present: *μμνήσκομαι, I remind myself, μέμνημαι, I bear in mind, remember* (*memini*); *καλέομαι, I am named; κέκλημαι, my name is; πείθομαι, I follow; πέποιθα, I confide in; ὄλλυμι, I am perishing; ὄλωλα, I am lost; κτάομαι, I acquire; κέκτημαι, I possess; ἵσταμαι, I place myself; ἕστηκα, I stand; βαίνω, I go; βέβηκα, I am gone.*

§ 250. *b*) *The Pluperfect*

is the *Preterite* of a completed action, *i. e.* by the Pluperfect the Greeks express an action completed for and with reference to *a past time:* Hom. *δὴ τότε γ' ἀτρέμας εὖδε λελασμένος ὅσσ' ἐπεπόνθει, then truly he slept quietly, forgetting what he had suffered; ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἁμαρτάνουσι ζημία θάνατος, in Draco's laws death had been appointed for all criminals as the only punishment* — says an Athenian after the laws were abolished. (As long as they were in force: *ὥρισται.*)

On the Aorist in the sense of the Latin Pluperfect, § 245, *Obs.*

§ 251. *c*) The Future Perfect

is the *Future* of a completed action, *i. e.* it denotes an action which will be completed in the future. It is only in the Middle that the Greeks have a special form for this Future, which has generally a Passive meaning. In the Active the circumlocution by means of the Perfect Participle and the Future of *εἶναι* must be used: *ἂν ταῦτ' εἰδῶμεν, τὰ δεόντα ἐσόμεθα ἐγνωκότες, when we know this, we shall* (thence) *have got to know our duty;* Hom. *ἐμοὶ δὲ λελείψεται ἄλγεα λυγρά, but I shall have gloomy woes left me.*

Obs.—The *Future Perfect* of the Perfects mentioned in § 249, *Obs.*, serves as a common Future: *μεμνήσομαι, meminero,* &c.

§ 252. *d) The Perfect of all the Moods, of the Infinitive, and of the Participle*

expresses a completed action generally, and may refer to any of the three Orders of time: *οὐ βουλεύεσθαι ὥρα ἀλλὰ βεβουλεῦσθαι, now is not the time to consult, but to have consulted* (to be resolved); *Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐζεῦχθαι, προῆγεν ἐκ τῶν Σάρδεων, when Xerxes learnt that the Hellespont had been bridged over* (and was still provided with a bridge, *ὅτι ἔζευκτο*), *he marched forward from Sardis; ταῦτα μὲν οὖν προειρήσθω, thus much be said beforehand* (now to something else).

Chap. XXI.—Use of the Moods.

A) The Moods in Simple Sentences.

§ 253. 1. *The Indicative.*

The Indicative is employed simply to state a fact positively or negatively, or simply to ask a question: Poet. *τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν, the gods placed sweat before virtue;* Hom. *πόθεν εἰς ἀνδρῶν; from what class of men are you?*

2. *The Subjunctive.*

§ 254. The Subjunctive expresses what *ought to* take place; it always refers to the present, to reality. Hence it is used in the following cases:

1. as *a challenge* in the first person: *ἴωμεν, let us go* [*eamus*]; *φέρε δή, τὰς μαρτυρίας ὑμῖν ἀναγνῶ, well, come! let me read you the testimonies* [*recitem*].

2. with the negative *μή* in *prohibitions*, and in negative admonitions: *μὴ τοῦτο ποιήσῃς, ne hoc feceris, you ought not to do this.*

3. In *hesitating questions*, where it is asked what

should be done: *τί φῶ; what am I to say?* Hom *πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; how shall any of the Achaeans willingly trust thy words? δέξεσθε ἡμᾶς ἢ ἀπίωμεν; will you receive us, or are we to depart?*

4. with *μή* in sentences expressing *fear* or *anxiety: μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν, if it be not rather rude to say the truth.* If the fear is to be negatively expressed, *μὴ οὐ* is used: Hom. *μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο, lest the staff and wreath of the god should not help thee,* i. e. it will certainly be of little help to thee [Lat. *vereor ne non* or *ut te juvet*].

Obs.—The Homeric language employs the Subjunctive of future events, quite like the Fut. Ind. to express a thing that is to be expected: *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, for never yet did I see such men nor may* (shall) *I see them.*

3. *The Optative.*

§ 255. 1. The Optative alone (without the particle *ἄν*) is used to express a *wish* that something *may* take place: Poet. *ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, O boy! may you be happier than your father.*

The particles used (like Lat. *utinam*) to introduce a wish are: *εἰ* (Hom. *αἰ*), *εἴθε* (Hom. *αἴθε*), *εἰ γάρ, ὡς.*

Obs.—If it is to be intimated that a wish is *not to be realised,* it is referred to the past, and expressed by the *Imperfect* or *Aorist Indicative*: *εἴθ' ἦσθα δυνατὸς ὁρᾶν ὅσον πρόθυμος εἶ, I wish your power were in proportion to your zeal; εἴθε σοὶ τότε συνεγενόμην, would that I then had met you.* The same kind of wish is expressed by the Aorist *ὤφελον* (properly "I owed") and the Infinitive: *ὀλέσθαι ὤφελον τῇδ' ἡμέρᾳ, would that I had perished on that day.*

2. The Optative with the particle *ἄν* (Hom. *κέ* or *κέν*) expresses *possibility: τοῦτο γένοιτ' ἄν, that* (could) *might be; τί γὰρ γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός; what greater evil could there be than a bad friend? ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; why! where can the strangers be?*

Obs.—Hence the Optative with *ἄν* is used in modestly expressed

assertions: οὐκ ἂν λέγοιμι, *I would not say* [*non dixerim*]; ὥρα ἂν συσκευάζεσθαι εἴη, *it is perhaps time to break up*; οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν, *you could not without taking trouble be happy.*

§ 256. 4. *The Imperative.*

The Imperative is the mood of command and, with negatives, of prohibition.

A prohibition in the second person can be expressed *only* in two ways, viz. *either* with μή and the *Present Imperative:* μὴ πράττε, of a *continued* action, *or* with μή and the *Aorist Subjunctive:* μὴ πράξῃς, of a *Momentary* action, *do not do:* ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε μηδ' ἐπιμνησθῇς ἔτι Τροίας, *do me this, child, and delay not nor think further of Troy.*

Obs.—In the third person also μή with the *Aorist Imperative* is admissible: μηδεὶς ὑμῶν προσδοκησάτω ἄλλως, *let none of you expect otherwise.*

B) The Moods in Compound Sentences.

Preliminary Remarks.

§ 257. 1. Two simple sentences may be combined in two ways, viz. either

a) so, that the one may be quite independent of the other—this combination is called *Co-ordination;*

b) so, that they mutually are referred to each other and express a complete thought only in their combination—this combination is called *Subordination.*

2. Of two *Co-ordinate* sentences each is a principal sentence, and in every respect independent of the other: κοινὴ ἡ τύχη καὶ τὸ μέλλον ἀόρατον, *fortune is common, and the future invisible;* τοῦτο ἐγὼ οὔτ' εἴρηκα, οὔτε λέγοιμι ἄν, *I have neither said that, nor could I say it.*

3. By *Subordination* two sentences are combined in such a way that one expresses the principal idea, the other a secondary one. The former is called the

leading sentence, the latter the secondary, dependent or *Subordinate.* One leading sentence often has several subordinate ones dependent on it. The mood of a subordinate sentence is in many ways determined by that of the leading sentence.

4. The *Correlative* connexion of sentences is a special kind of subordination. Of two correlative sentences, one always refers to the other. The one is called the *Protasis,* and the other the *Apodosis.* The Protasis, which requires to be completed by another sentence, is subordinate. The Apodosis is a leading sentence, furnishing the necessary completion: Hom. *ὡς ἴδεν, ὣς μιν ἔδυ χόλος, as he saw it wrath seized him;* Hom. *ὁπποῖόν κ' εἴπησθα ἔπος τοῖόν κ' ἐπακούσαις, the kind of word you speak such you will hear.*

Obs. 1.—This correlation is frequently expressed by two Pronouns or Particles referring to each other (§§ 83, 84), as in the examples just quoted, but not always: *εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε, if you can in any way reply, reply.*

Obs. 2.—The Apodosis often precedes the Protasis: *οὗτος βέλτιστος ἂν εἴη ὅστις κοσμιώτατα τὰς συμφορὰς φέρειν δύναται, he would be the best who can bear calamities with most dignity.*

5. From the subordination of one clause to another, there arises a *compound* sentence.

Obs. 1.—The same thought may often be as well expressed in two Co-ordinate sentences as in one Compound sentence: *μηδενὶ συμφορὰν ὀνειδίσῃς, κοινὴ γὰρ ἡ τύχη, reproach no one with a calamity, for fortune is common;* or *ἐπεὶ ἡ τύχη κοινή ἐστι, μηδενὶ συμφορὰν ὀνειδίσῃς, since fortune is common reproach no one with a calamity.* The Homeric language abounds in series of Co-ordinate sentences.

Obs. 2.—Frequently a word belonging to the Dependent sentence is drawn into the Principal sentence, where it may appear in different cases. *καί μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην = καί μοι εἰπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην.* Hom. *Τυδείδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, you could scarce perceive on which side Tydides stood.* On the other hand a substantive may pass from the Principal to the Subordinate sentence: Hom. *μετὰ δ' ἔσσεται ἣν τότ' ἀπηύρων κούρην Βρισῆος, among them also will be the daughter of Brises whom I then took away.*

6. Only those kinds of sentences will here be noticed which are most important in regard to the use of the Moods.

§ 258. The use of the Moods in Dependent sentences is subject to the following *general* rules:

1. The *Indicative* in Greek is very extensively used even in Dependent sentences, which are merely annexed or inserted without any mark of dependence where the Latin language indicates the dependence by the Subjunctive or Infinitive: *μή μ' ἀνέρῃ, τίς εἰμι, ask me not who I am* [*ne me interroges, quis sim*].

§ 259. 2. The *Subjunctive* in Dependent sentences also denotes always that which *ought* to take place, and can generally be employed only when the leading sentence contains a principal tense.

Every verbal form is regarded as a Principal tense which connects the action with the *present;* hence the *Present* (except the Historical Present), the *Perfect,* and the *Future* Indicative, and all tenses of the *Subjunctive* and *Imperative.*

§ 260. 3. The *Optative* (without *ἄν*) denotes something merely conceived or supposed (§ 255, *Obs.*), and generally can be employed only when the Principal sentence contains an *Historical tense.*

Every verbal form, however, is regarded as an Historical tense which connects the action with the past, hence the *Historical Present,* the *Aorist Indicative,* the *Imperfect* and *Pluperfect.*

A Dependent clause, moreover, frequently has the Optative when this mood occurs in the Principal sentence.

§ 261. 4. In *indirect speech* (*oratio obliqua*) the *Optative* (without *ἄν*), but only after an *Historical tense,* is used to denote something which is to be stated, not as the opinion of the speaker, but of another person: *οἱ*

Ἀθηναῖοι Περικλεα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους, *the Athenians reproached Pericles because being a general he did not lead them out against the enemy* [*quod non duceret*]; εὔξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, *they vowed to offer thank-offerings whenever they should first come to a friendly land;* εἴ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι, *si qua civitas contra* [*aliam*] *civitatem pugnatura esset, contra hanc se dixit iturum.*

Obs.—In this case, however, the Indicative also is admissible according to § 258, but *never* the Subjunctive even after a Principal tense, its employment being limited to the case mentioned in § 265.

§ 262. 5. The *Potential Optative* (with ἄν) may occur in Dependent, in the same sense as in Independent, sentences (§ 255) to denote something as merely possible: λέγω, ὅτι τοῦτο οὐκ ἂν γένοιτο, *I say that this probably could not happen.*

I.—Moods in Dependent Assertions and in Dependent Interrogative Sentences.

§ 263. Sentences containing Dependent assertions annex the substance of a speech or opinion to a Principal sentence by means of the conjunctions, ὅτι, ὡς, *that;* Dependent or indirect Interrogative sentences are connected with the Principal sentence by means of εἰ, *if;* πότερον...ἤ [*utrum...an*], *whether...or* (in double questions), or Interrogative Pronouns and Adverbs.

§ 264. 1. The *Indicative*
is used in those sentences, which when conceived independently would have the Indicative, and thus

a) when the leading sentence has a *Principal tense* the Indicative *must* be used (§ 258): εἰπέ μοι, τίνα γνώμην ἔχεις, *tell me, what opinion you have* (direct: τίνα γνώμην ἔχεις) [Lat. *dic mihi, quam sententiam habeas*];

b) when the leading sentence has an *Historical tense* the Indicative *may* be used (§ 260): *εἶπον, ἥντινα γνώμην εἶχον, dixi, quam sententiam haberem; ἦκεν ἀγγέλλων τις, ὡς Ἐλάτεια κατείληπται, some one came bringing the news that Elatea was taken* (direct: Ἐλάτεια κατείληπται).

Besides the Indicative, the Optative also is in this case admissible, § 266, *a*.

§ 265. 2. The *Subjunctive*
cannot occur at all in Dependent assertions, and in Dependent Interrogative sentences *only* if, when conceived as independent, they would necessarily have the Subjunctive; and thus when the leading sentence has a *Principal tense* the Subjunctive *must* remain: *βουλεύομαι, πῶς σε ἀποδρῶ, I am planning how to escape from you* (direct: πῶς σε ἀποδρῶ).

Obs.—When the leading sentence has an *Historical tense* the Subjunctive *may* sometimes occur: *ἐβουλευόμην, πῶς σε ἀποδρῶ*; but the Optative is more frequent in this case than the Subjunctive (§ 266, *b*).

§ 266. 3. The *Optative* (without ἄν)
may occur in such sentences:

a) *as a substitute for the Indicative, i. e.* when there is an Historical tense in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Indicative: *εἶπον, ἥντινα γνώμην ἔχοιμι* (direct: *εἶχον*) [Lat. *dixi, quam sententiam haberem*]; *ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη, they knew that the fear was groundless* (direct: *ὁ φόβος κενὸς ἦν*).

b) *as a substitute for the Subjunctive* (§ 265), *i. e.* when an Historical tense occurs in the leading sentence, in case the Dependent sentence, if conceived independently, ought to have the Subjunctive: *ἐβουλευόμην, πῶς σε ἀποδραίην* (direct: *πῶς σε ἀποδρῶ*) [Lat. *deliberabam, quo modo te effugerem*], *I was reflecting how I should escape you.*

Obs.—The Optative as a substitute for the Indicative is found

also without a Conjunction in the continuation of a direct speech: ἔλεγον πολλοὶ, ὅτι παντὸς ἄξια λέγει (§ 264, *b*), χειμὼν γὰρ εἴη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατὸν εἴη, *many said that he says what is worthy of the utmost regard, for that it was winter, and that it was impossible to sail home.*

Mixed examples:

Πυθαγόρας ὁ Σαμιος πρῶτος ἐν τοῖς Ἕλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ ἀναπτᾶσα οἰχήσεται ἀθάνατος καὶ ἀγήρως, *Pythagoras the Samian was the first among the Greeks who ventured to maintain that the body will be dead, but the soul, flying upward, will depart immortal and ever young;* Θεμιστοκλῆς νέος ἔτι ὢν ἔλεγεν, ὡς καθεύδειν αὐτὸν οὐκ ἐῴη τὸ τοῦ Μιλτιάδου τρόπαιον, *Themistocles, when still young, used to say, that the trophy of Miltiades would not let him sleep;* Ἀπορῶ, τοῦ πρῶτον μνησθῶ, *I am at a loss what to mention first;* οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *the Epidamnians asked the god whether they should give up their city to the Corinthians.*

II.—Moods in Sentences of Purpose, or Final Sentences.

§ 267. Sentences which express an object or a purpose are introduced by the Conjunctions ἵνα, (Hom. ὄφρα), ὡς, ὅπως, *in order that, that, in order to;* μή, or ὅπως μή, ἵνα μή, *in order that not.*

As such sentences express something which *is expected* to happen, they take:

§ 268. 1. The *Subjunctive*

a) *necessarily,* when the leading sentence has a Principal tense: εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης ἀκούσῃς, *you have come at the right time to hear the trial* [*in tempore ades, ut causam audias*].

b) *occasionally,* when the leading sentence has an Historical tense: εἰς καιρὸν ἦκες, ὅπως τῆς δίκης ἀκούσῃς [*aderas ut audires*]; ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς

ἥδιστα διάγῃς, *I purposely did not wake you that you might pass your time as pleasantly as possible.*

Obs.—The Conjunctions ὡς, ὅπως, sometimes have ἄν (Hom. κέ, κέν) added to them in this sense: τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω, *explain that very thing now that I may learn it.* The purpose is thereby represented as one whose attainment depends on conditions (as here, if you explain it).

§ 269. 2. The *Optative*

as a regular substitute for the Subjunctive (§ 268, *b*), when the leading sentence has an Historical tense: ἐπιτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγοις; Hom. Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, *to Tydides Diomedes Pallas Athene gave strength and courage that he might be distinguished among all the Argives.*

Obs. 1.—The distinction between the Subjunctive and Optative in sentences of purpose after an Historical tense consists in the rarer Subjunctive expressing the sentence more as an object or demand that may be attained, the Optative, more as the thought or conception of the acting person.

Obs. 2.—Sentences expressive of *fear* introduced by μή (Lat. *ne*), or μὴ οὐ (Lat. *ut*) follow the construction of sentences of purpose. They have the *Subjunctive* necessarily when dependent on a *Principal tense*: οὐ φοβεῖ, μὴ ἤδη πρεσβύτερος ᾖς; *do you not fear to be already too old?* The *Optative* is commonly used after an Historical tense: ἐφοβοῦντο, μή τι πάθοι, *they feared he might suffer somewhat;* but not unfrequently also the Subjunctive: οἱ Ἀθηναῖοι τοὺς ξυμμάχους ἐδεδίεσαν, μὴ ἀποστῶσιν, *the Athenians were alarmed lest the allies should revolt.*

Mixed Examples:

τοῦτο οὐ προῄρημαι λέγειν, ἵνα τισὶν ὑμῶν ἀπεχθάνωμαι, *I have not chosen to say this in order to be hateful to some of you;* Κῦρος φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, *Cyrus thought friends necessary that he might have helpers;* Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, *I am afraid lest we should forget the way home;* Φίλιππος ἐν φόβῳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν, *Philip was in fear lest the affairs might escape him.*

III.—The Moods in Conditional Sentences.

§ 270. Conditional or hypothetical sentences are *Correlative* sentences (§ 257, 4). The *Protasis* states a condition under which something is to occur; the *Apodosis* states that something happens under a certain condition. Both sentences together form a *Hypothetical Period*.

§ 271. In the *Protasis* εἰ (Hom. αἰ), ἐάν (i. e. εἰ-ἄν), contracted to ἤν, or ἄν (Hom. εἴ κε or κεν), *if*, are employed; in the Apodosis the particle ἄν is often used to show that the statement is true only under certain conditions.

There are *four* principal forms of the Hypothetical Period:

§ 272. 1. in the Protasis εἰ with the *Indicative*, in the Apodosis the *Indicative without* ἄν, or the Imperative.

This form of the Hypothetical Period is employed when the relation between the Protasis and Apodosis is to be represented as one *absolutely necessary, actual*, without any opinion being expressed by the speaker as to the probability or improbability of the case: *εἰ θεοὶ εἰσὶν, ἔστι καὶ ἔργα θεῶν, if there are gods, there are also works of gods; σοὶ εἴ πῃ ἄλλῃ δέδοκται, λέγε καὶ δίδασκε, if you have any different opinion, speak and explain.*

Obs.—All tenses, historical as well as principal, may be used in this form. If the former occur, care must be taken not to confound this first principal form with the second: *ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι, you were free to leave the city, if its laws did not please you* (in the present: *ἔξεστι—εἰ μὴ ἀρέσκουσι*); *εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρόν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, if anything right was done, he says that the occasion, not I, was the cause.* A sure sign of the second prinoipal form is the particle ἄν in the apodosis.

§ 273. 2. in the Protasis, εἰ with the Indicative of an *Historical* tense; in the Apodosis, ἄν with the Indicative of an *Historical* tense.

This form of the Hypothetical Period is applied when the relation between the Protasis and Apodosis is to be represented as one *quite necessary*, but at the same time *neither of them as real*. The Indicative in such conditional sentences is called *the Hypothetical Indicative*, which always denotes the *opposite to reality*.

Hence the *Protasis* may have the following forms:

§ 274. *a*) The *Imperfect* is used when a condition is stated as *not* existing *at present*: εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώρων, σφόδρα ἂν θαυμαστὸν ἡγούμην αὐτόν, *if I saw* (were to see) *Philip acting justly, I should deem him very admirable*. Here the sentence implies: νῦν δὲ οὐχ ὁρῶ τὰ δίκαια πράττοντα, *but now I see him not act justly*.

To this form corresponds in Latin the Imperfect Subjunctive: *si viderem, putarem*.

§ 275. *b*) The *Aorist* Indicative is used when a condition is stated which did *not* take place in the *past*: ἀπέθανον ἄν, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ κατελύθη, *I should have died, if the government of the thirty had not been overthrown*.

Here it is implied: κατελύθη δέ, *but it was overthrown*.

To this form corresponds in Latin the Pluperfect Subjunctive: *periissem, nisi dominatio eversa esset*.

§ 276. *c*) The *Pluperfect* is used when a *non-completed* condition is stated: εἰ τοῦτο ὡμολόγητο ἡμῖν, ῥᾳδίως ἂν διεμαχόμεθα, *if in this we had been agreed, we should easily carry the contest through*.

Here it is implied: ἀλλ' οὐχ ὡμολόγηται, *but we have not been agreed*.

To this form corresponds in Latin the Pluperfect Subjunctive: *si inter nos convenisset*.

§ 277. The *Apodosis* to a Hypothetical Protasis of this kind may have either the *Imperfect* or the *Aorist*

Indicative, or the *Pluperfect*, with ἄν [Hom. κέ or κέν], and that quite independently as to which of the three tenses occurs in the Protasis: εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος, *if we then had rendered help Philip would not now be troublesome;* εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἐδεδώκει δίκην, *si plebiscita per se sufficerent, Philippus dudum poenam dedisset.*

Obs. 1.—The particle ἄν is sometimes omitted in the apodosis: αἰσχυνόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *I should be ashamed, if I had been deceived by an enemy.*

Obs. 2.—The Imperfect sometimes refers to a past time when the continuance of an action is to be made particularly emphatic: εἰ τοῦτ' ἐποίει (not ἐποίησεν) ἕκαστος, ἐνίκων ἄν, *if each had been acting so, they would be victorious.* On the other hand, the *Aorist* is sometimes used referring to present time, when the rapid commencement of an action is to be indicated: εἴ τίς σε ἤρετο, τί ἂν ἀπεκρίνω (not ἀπεκρίνου); *if any one asked you, what answer would you give?*

Obs. 3.—A Hypothetical Apodosis may stand alone, the Protasis being supplied in thought or deduced from the context: ἐβουλόμην ἄν, *I should like* (εἰ ἐδυνάμην, *if I could, dared*); δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *you would long since have perished through yourselves* (i. e. if left to yourselves).

§ 278. 3. in the *Protasis* ἐάν (ἤν, ἄν, Hom. εἴ κε or κεν) with the *Subjunctive;* in the *Apodosis* the *Indicative* of a *Principal tense* or the Imperative.

This form of the Hypothetical Period expresses or prescribes something in regard to a case that is *to be taken for granted* and *expected.* It is admissible only in connexion with *present and future time* (§ 259), and is met with chiefly in maxims or proverbs: δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἂν μὴ συναμφότερα ἐξῇ, λαμβάνειν, *you must choose what is best rather than what is agreeable, when both together are not allowed;* ἂν τὰ παρεληλυθότα μνημονεύῃς, ἄμεινον περὶ τῶν μελλόντων βουλεύσει, *if you remember the past, you will judge better about the future.*

Obs. 1.—We find εἰ with the Subjunctive in Homer, and occasion-

ally also in Attic writers, in the same sense as ἐάν, εἰ ἄν and εἴ κεν: Soph. ἄνδρα, κεἴ τις ᾖ σοφός, τὸ μανθάνειν πόλλ', αἰσχρὸν οὐδέν, *for a man, even if he is wise, to learn much, is no disgrace.*

Obs. 2.—The Subjunctive in Conditional sentences is akin to the Subjunctive of Challenging (§ 254). The speaker thereby puts or demands an assertion, to which, for the present, he requires the hearer's assent: τοῦτο ἐὰν σκοπῆτε, εὑρήσετε, ὅτι πάντων ἄριστα ἔχει, *if you consider this you will find that it is the best of all;* which is almost identical with the challenge: consider this, &c. In a similar way the *Imperative* sometimes takes the place of a Hypothetical Protasis.

§ 279. 4. in the Protasis εἰ with the *Optative;* in the Apodosis ἄν (κέ or κέν) with the *Optative.*

This form of the Hypothetical Period is employed to represent what is said as quite *uncertain,* as *merely possible,* as a *merely conceived case:* εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μὴ, ἆρ' ἂν εὐδαιμονοῖ; *if any one possessed wealth and did not make use of it, would he be happy?* The *Present* or *Perfect* Subjunctive in Latin corresponds to this form: *si possideat* (or *possederit*), *num beatus sit?*

§ 280. Since εἰ with the Optative intimates that a thing is merely possible, it expresses in reference to the past what possibly might have been, *i. e.,* a *repeated* case; the Apodosis then usually has the Indicative: εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῄγε τὸν Κῦρον, *if ever Astyages rode out he took Cyrus with him on a horse with a golden bridle.*

§ 281. εἰ with the Optative in the *oratio obliqua,* takes the place, according to § 261, of εἰ with the Ind. (1), or ἐάν with the Subjunctive (3), when a Hypothetical sentence depends on a *Historical tense:* ᾔδει Κῦρος, ὅτι εἴ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ παραστάτας ληπτέον εἴη, *Cyrus knew that, if ever any battle should be necessary, he would have to take his supporters from his own friends.*

The following general remarks also are to be observed in regard to Conditional sentences:

§ 282. The two members of a Hypothetical Period are not so dependent on each other, as that the one necessarily requires a special form in the other. A Protasis of one form may, on the contrary, be joined with the Apodosis of another form. It occurs very frequently that a Protasis is in the first or third form, and the Apodosis in the fourth, in order to represent the Assertion which it contains as *merely possible*: *εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν, if you mean this, you would be in error; ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσαισθε ἀγαθόν, if you should be disposed to act in a manner worthy of yourselves, you would perhaps gain great good.*

Mixed Examples.

Εἰ ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, if you wish to be loved by your friends, you must benefit your friends; *Εἰ τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων, if having were as sweet as getting, the rich would be greatly distinguished above the poor in blessedness;* Poet. *Εἰ πᾶσι ταὐτὸ καλὸν ἔφυ σοφόν θ' ἅμα, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις, if the same thing were to all beautiful and wise, people would have no bitter disputes;* *Πλάτων πρός τινα τῶν παίδων, μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμην, Plato said to one of his servants, you would have been flogged if I were not angry;* *Ἐὰν μέν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, if you think I utter any truth, agree with me;* *Εἰ πόλις ἀνδρῶν ἀγαθῶν γένοιτο, περιμάχητον ἂν εἴη τὸ μὴ ἄρχειν, ὥσπερ νυνὶ τὸ ἄρχειν, if there were a state* (consisting) *of good men, it would be an object of contention to avoid ruling* (how one might not rule), *as now to rule;* *Ἦν τῶν στρατιωτῶν δόγμα, εἴ τις, ὁπότε ἡ στρατιὰ ἐξίοι, ἰδίᾳ ληίζοιτο, δημόσια εἶναι τὰ ληφθέντα, it was a decision*

of the soldiers, if, when the army went out, any one took booty by himself, what he took was common property (direct ἐὰν λῃΐζηται—δημόσια ἔστω).

IV.—The Moods in Relative Sentences.

§ 283. *Relative sentences* are those connected with others by means of Relative pronouns or Relative adverbs. In Relative sentences *all moods* are possible in the same meanings as in independent or hypothetical sentences: οὐκ ἔχω ὅ τι πρῶτον λάβω, *I have* (know) *not what I shall take first* (§ 254, comp. § 265); ὁρῶ σε διώκοντα ὧν μὴ τύχοις, *I see you pursuing what you may not attain;* (§ 255); ὑμεῖς ἐστε παρ' ὧν ἂν κάλλιστά τις τοῦτο μάθοι, *you are they from whom any one might best learn this* (§ 255); οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἳ ἂν ὑμῖν ἥδιστ' ἦν ἀκούειν, *I did not wish to say to you such things as might be pleasantest to you to hear.* Comp. § 277, *Obs.* 3.

§ 284. On the *Future Indicative* in Relative sentences expressive of purpose, see § 247. ὅπως, *how, that, in order that,* very frequently has the Future Indicative (yet, according to § 268, also the Subjunctive of other tenses) after verbs which denote *looking after, caring for, striving, avoiding:* σκοπει, ὅπως τὰ πράγματα σωθήσεται, *see that the affairs* (the state) *shall be safe;* δεῖ ἐκ παντὸς τρόπου ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every one ought to take care in every way to* (that he shall) *become as wise as possible.*

Obs.—ὅπως is often used in challenges and warnings in such a manner that the governing sentence has to be supplied: ὅπως παρέσει εἰς τὴν ἑσπέραν, *that you shall be here for the evening* (more completely somewhat like: σκόπει ὅπως, *see that you,* &c.); ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *that you shall say nothing about the war* (supply something like φυλάττου, *take care*).

§ 285. The particle ἄν (Hom. κέ or κέν) is added to the Relative when the Relative sentence expresses some-

thing *merely conceived*, so that the assertion contained in the leading sentence is true only when what is asserted in the Relative sentence really occurs. Such a Relative is called a *Hypothetical Relative*. The Hypothetical Relative with ἄν in general is used only where the verb in the leading sentence is in a *principal tense*, and is then accompanied by the *Subjunctive*. Such a Relative sentence may easily be changed to a Hypothetical sentence of the third form (§ 278): πᾶν ὅ τι ἂν μέλλῃς ἐρεῖν πρότερον ἐπισκόπει τῇ γνώμῃ, *whatever you may be about to say* (= ἐάν τι ἐρεῖν μέλλῃς), *examine it first in your mind*; in which it is left quite undecided, whether one wishes to say anything; ἕπεσθε ὅπῃ ἄν τις ἡγῆται, *follow wherever any one may lead you* (= ἐάν τίς πῃ ἡγῆται), where you must first wait to know whether any one leads.

Obs. — As the Relative is generalised by the addition of ἄν, it may often in English be translated by *ever* (Lat. *cunque*): ὅς ἂν τούτων τι δρᾷ τεθνάτω, *quicunque horum aliquid fecerit, perito*; λέγε ὅσ' ἂν θέλῃς, *say whatever you wish* (comp. ἐάν τι θέλῃς λέγε).

§ 286. If the verb in the leading sentence is an *Historical tense* or an *Optative*, the Relative *without* ἄν with the *Optative* is used, quite in the same sense, as a substitute for the Subjunctive (§§ 260, 261). These Relative sentences take the place of those mentioned in § 285, in the same way as the *fourth* kind of Conditional sentences takes the place of the third (§ 281): ἐκέλευσεν αὐτοῖς ἕπεσθαι, ὅποι τις ἡγοῖτο, *he bade them follow wherever any one might lead*. Thus we read in Homer: ὅν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν, οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς, *but whomsoever I may see inclined to remain away from the battle, to him there shall be no security of escaping dogs and birds* (*i. e.*, death), but: ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε, *but whatever* (where a) *king or prominent man he*

might meet with, him he soothed with gentle words; ὡς ἀπόλοιτο καὶ ἄλλος ὅ τις τοιαῦτά γε ῥέζοι, *so may any other perish who shall do such things* (but ὃς ἂν ῥέζῃ—ἀπολέσθαι).

V.—The Moods in Temporal Sentences.

§ 287. Temporal Sentences, *i. e.* those which indicate time, are properly only a particular kind of Relative sentences, and follow them almost entirely in the use of the Moods. The particles of time employed in such sentences, are: ἐπεί, ἐπειδή, ὡς (*when, after, as*), ὅτε, ὁπότε, ἡνίκα, *when, as;* ἕως, ἕστε, μέχρι-ς, *till;* πρίν, *before;* in Hom. ὄφρα, *as long as, till;* ἦμος, *when;* and the Relative expressions: ἀφ' οὗ, ἐξ οὗ, *since;* ἐν ᾧ, *whilst;* ἄχρι οὗ, εἰς ὅ, *until.*

In these sentences the *Indicative* is used when anything *actual* is stated; the *Optative* may supply the place of the Indicative in indirect speech after an Historical tense (§ 260).

§ 288. When a Temporal sentence states something merely *conceived,* occurring only conditionally, the particle of time, like the Relative, has ἄν (κέ or κέν) joined to it (§ 285). This occurs usually only when the leading sentence has a *principal tense,* and the *Subjunctive* must then follow. By combination with ἄν, are formed the Hypothetical particles of time: ὅταν, ὁπόταν, ἐπεάν, or ἐπήν, ἐπειδάν: ἐπειδὰν πάντα ἀκούσητε, κρίνατε, *when ye have heard all, judge;* ἕως ἂν σώζηται τὸ σκάφος, τότε χρὴ καὶ κυβερνήτην καὶ πάντ' ἄνδρα προθύμους εἶναι, *as long as the vessel is safe, the sailor, the pilot, and every one ought to be zealous.*

§ 289. If the leading verb is in an *Historical tense,* the particle of time with the Optative without ἄν occurs in the same sense: ἔλεγεν ὅτι, ἐπειδὴ πάντα ἀκούσειαν, κρίνειαν.

Obs.—Here, too, the Optative often implies repetition, so that

ὅτε, ὁπότε, ἐπεί with the Optative may be translated by, "as often as," "whenever:" ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥᾳδίως ἀπέφευγον, *as often as the Hellenes went up to the enemy, the latter readily fled.*

Mixed Examples of Relative and Temporal sentences.

Τμεῖς πάντα λογισάμενοι ταῦτα χειροτονεῖθ', ὅ τι ἂν ὑμῖν δοκῇ μάλιστα συμφέρειν τῇ πόλει, *after having weighed all this, vote for what you think will most benefit the state;* Οἱ τῶν βαρβάρων ἱππεῖς, ὅτινι ἐντυγχάνοιεν Ἕλληνι, πάντας ἔκτεινον, *the cavalry of the barbarians whatever Greek they met, killed them all;* Μέχρις ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων, *till I come, let the treaty remain;* Poet. Μήποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ, *never praise a man before you clearly know his temper, and bearing, and character;* Ἐπειδή τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο, *after having eaten something, they rose and proceeded;* Ὁ Σωκράτης τοὺς συνόντας ἐποίει οὐ μόνον ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῷντο, ἀπέχεσθαι τῶν ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, *Socrates caused his disciples to abstain from what was unjust and shameful, not only when they were seen by men, but also when they were in solitude.*

Chap. XXII.—The Infinitive.

A) *The use of the Infinitive generally.*

§ 290. The Infinitive is a *verbal noun* which, as such, has certain properties in common with a verb, others with a noun.

With a *noun* the Infinitive agrees

a) in expressing the action of a verb in general, like the *nomina actionis: ποιεῖν, πράττειν, doing;* comp. ποίησις, πρᾶξις.

b) in the fact that it may have the article like nouns:

τὸ ποιεῖν, τὸ πράττειν, *the doing*; comp. ἡ ποίησις, ἡ πρᾶξις.

With the *verb*, on the other hand, the Infinitive agrees

a) in its power of denoting different *times*: ποιεῖν, ποιῆσαι, πεποιηκέναι, and of being formed from the Active, the Middle, and the Passive: ποιῆσαι, ποιήσασθαι, ποιηθῆναι.

b) in being occasionally joined with ἄν, and thereby sharing the functions of mood.

c) in governing the same case as the verb to which it belongs: ποιεῖν τὰ δέοντα, *doing your duty*; χρῆσθαι τοῖς ὅπλοις, *making use of arms*.

d) in being qualified, like the finite verb, by *adverbs*, never by adjectives: καλῶς πράττειν, *doing nobly*, but καλὴ πρᾶξις, *a noble action*.

The Infinitive is used very extensively in Greek. Very often, besides the more definite mode of expression, by means of a Conjunction with a *finite verb*, the less definite, by means of the Infinitive is admissible.

§ 291. The Infinitive serves to complete and qualify different sorts of verbs, viz.:

1. those which express the occasion, capability, modality of an action: δύνανται ἀπελθεῖν, *they can go away*; μεῖζόν τι ἔχει εἰπεῖν, *he has something greater to say* (can say); Poet. οὗτοι συνέχθειν ἀλλὰ συμφιλεῖν ἔφυν, *I am born not to join in hating but in loving*; ἄρχομαι λέγειν, *I begin to speak*; ἐπιτρέπω σοι ποιεῖν ὅ τι ἂν βούλῃ, *I leave you to do whatever you wish*;

2. such verbs as denote appearance, perception, opinion: δοκεῖς ἁμαρτεῖν, *you seem to have erred*;

3. such verbs as denote striving after something, impelling towards, or frightening, deterring, preventing, something: μὴ σπεῦδε πλουτεῖν, *do not hasten to be rich*; Hom. κέλεαί με μυθήσασθαι, *you bid me to speak*; πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν,

omnes homines precantur deos, ut mala avertant; φοβοῦμαι διελέγχειν σε, *I am afraid of refuting you*; ἔλεγόν σοι μὴ γαμεῖν, *dixi tibi, ne uxorem duceres*; τίς αὐτὸν κωλύσει δεῦρο βαδίζειν; *quis eum impediet, quominus huc veniat?* ἀνεβάλλετό μοι διαλεχθῆναι, *he put off conversing with me.*

§ 292. Even the *purpose* of an action may be expressed by the mere Infinitive, as in English by the Infinitive with *to* or *in order to*: Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, *Xenophon left half the army behind to guard the camp*; παρέχω ἐμαυτὸν τῷ ἰατρῷ τέμνειν καὶ καίειν, *I give myself up to the physician to cut and burn* (me); πιεῖν διδόναι τινί, *to give any one* (something) *to drink*

Obs.—Not only with verbs of this kind, but also with those mentioned in § 291, this Infinitive has a much wider application in Homer: ἀριστεύεσκε μάχεσθαι, *he used to be the first in fighting*; εἰσὶ καὶ οἵδε τάδ' εἰπέμεν, *these too, then, are* (able) *to say this*; βῆ ἰέναι, *he started to go*; ξυνέηκε μάχεσθαι, *he urged* (them) *to fight.*

§ 293. The Infinitive serves to complete or qualify *adjectives* of different kinds, partly in the sense of the English Infinitive with *to*, partly corresponding to the Latin supine in *u*: χαλεπὸν εὑρεῖν, *difficult to find* [*difficile inventu*]; οἰκία ἡδίστη ἐνδιαιτᾶσθαι, *a house very pleasant to live in*; ἄξιός ἐστι πληγὰς λαβεῖν, *he deserves to get blows*; ὀξύτατοί ἐστε γνῶναι τὰ ῥηθέντα, *you are very keen in perceiving what is said*; δεινὸς λέγειν, *powerful in speaking*; ὁ χρόνος βραχὺς ἀξίως διηγήσασθαι τὰ πραχθέντα, *the time is short for worthily narrating what has happened.*

Obs.—In Homer such Infinitives are particularly frequent: μέγα καὶ ἐσσομένοισι πυθέσθαι, *great also for posterity to learn*; θείειν ἀνέμοισιν ὁμοῖοι, *like the winds in running*; so with some substantives: θαῦμα ἰδέσθαι, *a wonder to see.*

§ 294. The Infinitive, as in English and Latin, is used as the *Subject* of a sentence to which the predicate

is a neuter adjective, a substantive, or an intransitive verb: *πᾶσιν ἁδεῖν χαλεπόν, to please all is difficult; κίνδυνός ἐστιν ἡττᾶσθαι, there is danger of being worsted; σὸν ἔργον λέγειν, speaking is your business.*

Obs.—The infinitive is used in a freer way, without depending on a particular word, with and without the particle ὡς, in several phrases almost like a free Accusative (§ 194): *ὡς εἰπεῖν, so to speak; ἐμοὶ δοκεῖν, as seems to me; ὀλίγου δεῖν, almost; τὸ νῦν εἶναι, for the present; κατὰ τοῦτο εἶναι, in this respect.*

§ 295. The *Conjunctions ὥστε, so that; πρίν, before,* and its Homeric synonym *πάρος*, are joined with the Infinitive: *Φιλομαθέστατος ἦν ὁ Κῦρος, ὥστε πάντα πόνον ἀνατλῆναι τοῦ ἐπαινεῖσθαι ἕνεκα, Cyrus was very fond of learning, so as to endure any trouble for the sake of being praised; πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὀντινοῦν ποιεῖσθαι λόγον, before properly establishing the foundation I deem it useless to make any words whatever about the end.*

Obs. 1.—These conjunctions may also be joined with the finite verb (comp. § 287); *ὥστε* with the Indicative represents a sentence as an actual consequence more independent and by itself, and may accordingly be often translated by *therefore hence: εἰς τὴν ὑστεραίαν οὐχ ἥκειν, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον, he came not on the following day, therefore the Hellenes became anxious.*

Obs. 2.—For *πρίν* we also find *πρὶν ἤ, prius-quam;* properly *πρίν*, when it means *sooner than*, is always to be regarded as an abbreviation for *πρὶν ἤ*, *πρίν* originally answering entirely to the Latin *prius.*

Obs. 3.—After a comparative the Infinitive is preceded by *ἢ ὥστε* or *ἤ* alone in the sense of *than that: φοβοῦμαι μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ, I fear lest too great an evil should befall the state for it to be able to bear* (greater than that it should be able).

B) *The case of the Subject and Predicate with the Infinitive.*

§ 296. The *Subject* of the Infinitive is that word from which the action of the verb in the Infinitive proceeds.

When the Subject is to be expressed with the Infinitive it appears:

1. *most generally*, as in Latin, in the *Accusative*, which gives rise to the construction of the *Accusative with the Infinitive*: *ἤγγειλαν τὸν Κῦρον νικῆσαι, nuntiabant Cyrum vicisse.* The use of the Accusative with the Infinitive, like that of the Infinitive alone is more common in Greek than in Latin. Not only can the substance of a statement or perception — which, however, may be also expressed in one of the forms discussed § 263, etc.—be given in this construction, but also the effect and consequence of an action. Hence the Accusative with the Infinitive also occurs after verbs of happening, and is admissible after verbs of commanding, demanding, forbidding: *πάντες ὁμολογοῦσι τὴν ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι, all agree that concord is a very great good; συνέβη μηδένα τῶν στρατηγῶν παρεῖναι, it happened that none of the generals was present; ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις, proposui ut quam celerrime legati proficiscerentur.*

Obs. 1.—The Acousative with the Infinitive is properly dependent on the verb of the leading sentence (comp. the English: I hear you sing, I bid you go), and is explained by the *prolepsis* mentioned in § 247, 5, *Obs.* 2. Instead of *ἤγγειλαν ὅτι ὁ Κῦρος ἐνίκησεν*, we might have: *ἤγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν*; and for *ὅτι ἐνίκησεν, νικῆσαι*, according to § 291, 2; thus we obtain *ἤγγειλαν τὸν Κῦρον νικῆσαι.*

Obs. 2.—The impersonal verbs *δεῖ* and *χρή*, *it is necessary*, are joined with the Accusative and Infinitive like the Latin *oportet*: *χρὴ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα, the man that lies in painful sufferings ought to be courageous.*

§ 297. 2. A Predicate referring to such a Subject must necessarily be in the Accusative: *τὸν ἄδικον καὶ πονηρὸν ἄνδρα φημὶ ἄθλιον εἶναι, I maintain that the unjust and bad man is miserable.*

Obs.—Not unfrequently a Predicative expression requires an indefinite Subject (*τινά*) to be supplied: *τὰ τοιαῦτα ἔξεστι (τινα) μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι, one may know such things by measuring and counting.*

§ 298. 3. When the Subject of an Infinitive is *the same* as that *of the leading sentence*, it is usually *not* expressed *at all*: *νομίζω νενικηκέναι, puto me vicisse, I think I have conquered; ἐλπίζεις τεύξεσθαι ὧν ἂν δέῃ, you hope to obtain what you need; ὑπέσχετο παρέσεσθαι εἰς τὴν ἑσπέραν, promisit se affuturum ad vesperam.*

Obs.—For greater emphasis, especially when opposition to something else is to be expressed, the subject may be added, and that either in the Accusative or Nominative: Herod. *οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι ἀνθρώπων, the Egyptians thought that they first of all men came into existence; εἰ οἴεσθε Χαλκιδέας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε, if you think the Chalcidians and Megarians will save Greece, but you escape from trouble, you are mistaken.*

§ 299. 4. *Predicative* qualifications referring to the *Principal Subject* are in the *Nominative*: *ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, Alexander dicebat se esse Jovis filium; ἐγὼ οὐκ ὁμολογήσω ἄκλητος ἥκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος, I will not acknowledge that I am come uninvited, but invited by you · οἱ δοκοῦντες σοφοὶ εἶναι, they who seem to be wise.*

Obs.—From the Predicate *ἑκών* joining the freer Infinitive *εἶναι* (§ 293, *Obs.*), arises the combination *ἑκὼν εἶναι*: *τοῦτο ἑκὼν εἶναι οὐ ποιήσω, this* (if I am) *to be of free will I will not do.*

§ 300. 5. In many cases a *personal* instead of an *impersonal* form of expression is used in Greek, the Subject of the Infinitive being made the Subject of the leading sentence; so instead of the English, "it was announced that Cyrus had conquered" (*ἠγγέλθη τὸν Κῦρον νικῆσαι*), we have: *ὁ Κῦρος ἤγγελθη νικῆσαι, Cyrus was announced to have conquered.* This form of expression occurs not only with *δοκεῖ, ἔοικε, it seems; λέγεται* [*dicitur, traditur*]; *ἀγγέλλεται, it is announced; ὁμολογεῖται, it is agreed*—but also with *συμβαίνει, it happens,* and with several adjectives with *εἰμί*, as: *δίκαιος, just; ἐπιτήδειος, ἐπικαίριος, fitting; ἐπίδοξος, probable; ἀναγκαῖος, necessary: αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν.*

it appears to me that I myself shall remain here; δίκαιος εἶ ἄγειν ἀνθρώπους, *it is just that you should lead men* (you are justified in leading men); ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι, *it is to be expected that they will suffer the same;* Poet. πρέπων ἔφυς πρὸ τῶνδε φωνεῖν, *it becomes you to speak in their behalf.*

§ 301. 6. Predicative qualifications referring to a *Genitive or Dative may* be in these cases: ἦλθον ἐπί τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who seem to be wise;* ἔλεγον τοῖς δοκοῦσι σοφοῖς εἶναι, *I said to those,* &c.; Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they begged Cyrus to be as ready as possible;* παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι, *it becomes every ruler to be judicious.*

Obs.—Still the Predicate is often in the Accusative: συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους, *it is to their advantage rather to be friends than enemies.*

C) *The Infinitive with the Article.*

§ 302. The Substantive nature of the Infinitive is made more manifest by prefixing the *Article.* Yet the Infinitive with the Article nevertheless has a noun in the case required by the verb to which the Infin. belongs: τὸ τὰς ἡδονὰς φεύγειν, *the shunning of pleasures.*

Obs.—The rules given §§ 296, &c., for the case of the Subject and Predicate are applicable also to the Infinitive with the Article. Thus the Accusative with the Infinitive is often preceded by the Article: τὸ προειδέναι τὸν θεὸν τὸ μέλλον καὶ τὸ προσημαίνειν ᾧ βούλεται, καὶ τοῦτο πάντες καὶ λέγουσι καὶ νομίζουσι, *God's foreknowing the future and pointing it out beforehand to whom he will, all assert and believe.*

§ 303. By having the Article prefixed the Infinitive becomes *declinable,* and thus answers to the Latin Gerund.

1. *Nominative:*

Poet. τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει, *to be thoughtful is the first step to happiness;* τὸ ἁμαρτάνειν

ἀνθρώπους ὄντας οὐδὲν θαυμαστόν, that those should commit errors who are human is nothing surprising.

2. *Accusative:*

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, dying itself no one dreads. Especially to be noticed is the Accusative with the Prepositions *εἰς, κατά, in reference to; διά, on account of, because; πρός, ἐπί, besides:* Κῦρος *διὰ τὸ φιλομαθὴς* (Nominative according to § 299) *εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, Cyrus, through being eager for knowledge, asked those present about many things; πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαίδευμαι, I have been well trained to require what is moderate.*

Obs.—This Accusative of the Infinitive with the Article has sometimes a freer connexion with a verb or adjective after the manner of the freer Accusative (§ 194): *οἱ Πελοποννήσιοι ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, the Peloponnesians have no hope in regard to invading our country.*

3. *Genitive:*

ἐπιθυμία τοῦ πιεῖν, desiderium bibendi; τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, prosperity without merit is an occasion to fools of base sentiments; ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι, nothing is more important to me than my becoming as good as possible. Especially to be noticed is the Genitive with the prepositions *ἐκ, from; πρό, before; ἕνεκα, because, on account of; ὑπέρ, for, for the sake of, in order to; διά, by, through; ἄνευ, without: οἱ ἄνθρωποι πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην, people do everything in order not to suffer punishment.*

Obs.—Purpose is often expressed by the Genitive of the Infinitive even without a preposition: *τοῦ μὴ διαφεύγειν τὸν λαγὼν ἐκ τῶν δικτύων σκοποὺς καθίσταμεν, we place scouts that the hare may not escape from the nets.* (Comp. the rare use of the Lat. Genitive of the Gerundive: *arma cepit opprimundae libertatis.*)

4. *Dative.*

The Dative is especially frequent to express *Instru-*

mentality; it is then, like the Latin Ablative of the Gerund, to be translated, *by*: Φίλιππος κεκράτηκε τῷ πρότερος (§ 299) πρὸς τοὺς πολεμίους ἰέναι, *Philip has gained the victory by going first against the enemy*; also with the prepositions ἐν, *in*; ἐπί, *on, on condition that*; πρός, *besides*, and others: πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην, *besides gaining nothing from the embassy, I set free the captives at my own expense.*

D) *The Infinitive with ἄν.*

§ 304. By the addition of ἄν the Infinitive acquires a potential or hypothetical meaning, and denotes therefore either that something only *might happen*, or that under certain circumstances something *would happen*, or *would have happened*. Here two cases are possible:

1. the Infinitive with ἄν can be replaced by the *Optative with ἄν*: μάλιστα οἶμαι ἂν σοῦ πυθέσθαι (ὅτι πυθοίμην ἄν), *I think I could learn it best from you*; δοκεῖτέ μοι πολὺ βέλτιον ἂν περὶ τοῦ πολέμου βουλεύσασθαι (ὅτι ἂν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρας πρὸς ἣν πολεμεῖτε ἐνθυμηθείητε, *it seems to me you would much better settle about the war if you took into account the localities of the country against which you are making war.*

2. the place of the Infinitive with ἄν can be supplied by the *Hypothetical Indicative with ἄν*: Κῦρος εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (οἶμαι ὅτι ἂν ἐγένετο), *if Cyrus had lived, it seems he would have become one of the best of rulers*; τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἂν κεκλῆσθαι ἡγεῖτο (i. e. Σ. ἡγεῖτο, ὅτι εἴ τινες ταῦτα ἠγνόουν, ἐκέκλητο ἂν ἀνδραποδώδεις), *Socrates thought that, if any did not know this, they would be called slavish.*

E) *The Infinitive instead of the Imperative*

§ 305. belongs almost entirely to poetry; it is used for the second and, rarely, for the third person. The

Subject and Predicate are in the *Nominative:* Hom. *θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, courageously now, Diomede, fight against the Trojans;* *παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι, deliver up to me my dear child and accept the ransom.*

CHAP. XXIII.—THE PARTICIPLES.

Preliminary Remark.

A Participle, like the Infinitive (§ 290, 1), is a *verbal-noun.* It has the same things in common with the verb as the Infinitive, the same points also in common with the noun; but it is distinguished from the Infinitive inasmuch as the latter resembles a *nomen actionis,* whereas the Participle has the nature of an adjective.

§ 306. A) *Their Attributive Use*

A Participle, corresponding to an adjective or to a relative sentence, is joined to a substantive, to ascribe to it a permanent quality: *πόλις εὐρείας ἀγυιὰς ἔχουσα, i. e. εὐρυάγυια* or *ἣ εὐρείας ἀγυιὰς ἔχει, a city having broad streets;* *αἱ καλούμεναι Αἰόλου νῆσοι, the so-called islands of Aeolus;* *ὁ παρὼν καιρός, the present opportunity.*

Obs.—Like an adjective the Participle also becomes a substantive by having the article prefixed: *οἱ παρόντες, those present;* *ὁ τυχών, the first comer.* Such participles may often be translated by substantives: *ὁ δράσας, the doer;* *οἱ λέγοντες, the speakers;* *τὸ συμφέρον, the advantage;* *τὰ δέοντα, the duty;* *πρὸς τὸ τελευταῖον ἐκβὰν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται, everything that happened before is judged of in accordance with its final result.*

B) *Their Appositive Use.*

§ 307. The Participle serves to ascribe to a substantive a merely transient quality or activity. In this case the Participle is a shorter and less definite mode of

expression for what is otherwise expressed by subordinate clauses with conjunctions of the most different kinds.

A Participle used in this way is:

§ 308. 1. Temporal,
with the distinctions of time mentioned in Chap. XX. (esp. § 245): *προσέχετε τούτοις ἀναγιγνωσκομενοις τὸν νοῦν, give attention to this whilst being read;* Hom. *ὣς ἄρα φωνήσας ἀπεβήσετο = ἐπεὶ ὡς ἐφώνησε, after having thus spoken he went away.* Observe especially *ἔχων* and *φέρων* in descriptions, which may frequently be translated by the English *with: τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν, they sent away Alcidas with* (having) *the ships; χρώμενος*, in a similar sense: *πολλῇ τέχνῃ χρώμενος, with* (using) *much skill.* So also, *ἀρχόμενος, at first; τελευτῶν, at last; διαλιπὼν χρόνον, after a time; εὖ ποιῶν, fortunately; καλῶς ποιῶν, justly.* The Participle *ὤν* cannot be omitted when *being* is to be ascribed to a substantive: *Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο, while yet a boy Alcibiades was admired.*

§ 309. 2. Causal and Final,
where the Participle is to be resolved by *since, by* or *by the fact that,* when referring to the present or past, and by *that, in order that,* when referring to the future: *οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι, firm power is not to be gained by acting unjustly; τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, he who acts unjustly ought to be brought before the judges in order that he may suffer punishment.*

§ 310. 3. Concessive,
a somewhat rarer use: *τὸ ὕδωρ εὐωνότατον ἄριστον ὄν, water is the cheapest though it is the best; ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως, though suspicious of what had been done, and indignant, you still maintained the peace.*

§ 311. 4. Hypothetical,
a very frequent use, where the Participle is to be resolved by *if*, and corresponds to one of the forms of the Hypothetical *Protaseis* mentioned in § 270, etc.: *τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν, if you benefit your friends you will be able also to punish your enemies* (*ἐάν*); also with the article: *ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται, a person is not educated if he has not been beaten; οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν, a man cannot rule without giving pay.*

C) *The Participle with an Absolute Case.*

§ 312. The Participle with a noun or pronoun in the Absolute Genitive (§ 204, 4) or Accusative, serves to point out the circumstances mentioned in §§ 307-311. The noun or pronoun to which the Participle refers may be regarded as its *subject*, since from it proceeds the action expressed by the Participle. This construction, therefore, may be resolved by a separate clause, beginning with a conjunction, in which the word in the Genitive or Accusative must appear in the Nominative: *τούτων ἀναγιγνωσκομένων τὸν νοῦν προσέχετε, attend whilst this is being read* (comp. § 308).

§ 313. 1. *The Absolute Genitive,*
for which may be substituted clauses with temporal, causal, concessive, or hypothetical conjunctions: *Περικλέους ἡγουμένου πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι, as long as Pericles led them (Pericle duce), the Athenians produced many and splendid works; ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει Γοργώπας, navali pugna facta Gorgopas quattuor triremes capit; ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τ' ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γενέσθαι, as the whole state in the dangers of war is committed to the care of the general, it is natural both that great good should happen*

when he is successful, and great evil when he fails. Poet. γένοιτ' ἂν πᾶν θεοῦ τεχνωμένου, *all may be done if a God contrives it* (εἰ τεχνῷτο).

Obs. 1.—On the necessity of the Participle of εἶναι—σοῦ παιδὸς ὄντος [Lat. *te puero*] see § 308. An exception occurs in the case of the adjectives ἑκών and ἄκων, which very much resemble Participles: ἐμοῦ ἑκόντος, *with my will*; ἐμοῦ ἄκοντος, *me invito.*

Obs. 2.—The Absolute Genitive is employed even where the subject of the Participle is mentioned also in the leading sentence: ταῦτ' εἰπόντος αὐτοῦ ἔδοξέ τι λέγειν τῷ Ἀστυάγει, *after thus speaking he seemed to Astyages to say something* (of importance).

§ 314. 2. *The Absolute Accusative*

is usual in the case of some impersonal verbs, especially δέον, *it being a duty*; ἐξόν, παρόν, *it being allowed, feasible*; προσῆκον, *it being befitting*; δόξαν, *it having been decided*: οὐδεὶς ἐξὸν εἰρήνην ἄγειν πόλεμον αἱρήσεται, *no one, being allowed to be at peace, will choose war*; πολλάκις ὑμῖν ἐξὸν πλεονεκτῆσαι οὐκ ἠθελήσατε, *though it was often easy for you to gain more you were unwilling*; οἱ Συρακούσιοι κραυγῇ οὐκ ὀλίγῃ ἐχρῶντο, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῳ τῳ σημῆναι, *the Syracusans raised no small shout, it being impossible to make a signal during the night by anything else.*

D) *Supplements to Participles.*

§ 315. For the sake of greater clearness, certain particles are added to Appositive Participles, as well as to Participles joined with an absolute case; they give more distinct prominence to the idea expressed by the Participle. Such *Supplements* to *Participles* are:

1. ἅμα, *at the same time*, denoting contemporaneousness: οἱ Ἕλληνες ἐμάχοντο ἅμα πορευόμενοι, *the Hellenes fought whilst marching.*

2. μεταξύ, *between, amidst*, with pretty nearly the same meaning: ἐπέσχε με λέγοντα μεταξύ, *he checked me in the midst of my speech.*

3. αὐτίκα and εὐθύς to express immediate succession: τῷ δεξιῷ

κέρᾳ εὐθὺς ἀποβεβηκότι ἐπέκειντο, they pressed upon the right wing immediately after its landing.

4. *τότε, εἶτα (κἄτα), ἔπειτα, οὕτως*, are added to the principal verb, to indicate that the action of the Participle was past before, and take up the substance of it with various accessory ideas: *καταλιπὼν φρουρὰν οὕτως ἐπ' οἶκου ἀνεχώρησεν, after having left a garrison he thus went away home*: Poet. *μὴ νῦν φυγόντες εἶθ' ἁλῶμεν ὕστερον lest though now escaping we should afterwards be caught.*

5. *καίπερ* (more rarely *καί* alone), with a Participle, to be translated *though*, renders prominent the *concessive* meaning: *καίπερ οὕτω σοφὸς ὢν βελτίων ἂν γένοιο, though so wise you might perhaps become better*; Homer often separates *καί* from *περ*: *οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν and though vexed they heartily laughed at him*; *ὅμως* in the same sense *though* or *yet*, is used with the principal verb: Herod. *ὕστερον ἀπικόμενοι τῆς συμβολῆς ἱμείροντο ὅμως θεήσασθαι τοὺς Μήδους, though they did not come till after the engagement, yet they desired to see the Medes.*

6. *ἅτε* with a Participle (like *οἷον, οἷα δή*) answers to the English *in as far as, since*, and brings into prominence its causal meaning: *κατέδαρθε πάνυ πολὺ ἅτε μακρῶν τῶν νυκτῶν οὐσῶν, he slept a great while since the nights were long.*

7. *ὡς* and *ὥσπερ* added to a Participle suggest that what is expressed in the participle is *subjective*, i.e. is the opinion, the conception, the view of the principal subject. Both particles are joined to the Appositive Participle as well as to a Participle connected with an absolute case, either the absolute Genitive or the absolute Accusative. The latter case in this connexion is far more extensively used than without those particles (§ 314). If the opinion expressed in the Participial construction is to be characterised at once as false, *ὡς* and *ὥσπερ* may be translated by *as if*: *δεδίασι τὸν θάνατον ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστιν, they fear death as if they well knew that it was the greatest of evils*; but by *in the belief that, since, in the feeling that*, etc., if the correctness of the opinion is to be left undecided: *ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ὡς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους, we all looked at him expecting immediately to hear some wonderful statements*; Poet. *ἔξεστι φωνεῖν ὡς ἐμοῦ μόνης πέλας, you may speak out since* (in the conviction that) *I alone am near*; *λέγει ὡς διδακτοῦ οὔσης τῆς ἀρετῆς, he speaks thinking that virtue is capable of being taught*; *ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα* (absolute Accusative), *you looked at one another thinking that each one of you would not do what was decided upon, but that his neighbour would.*

E) *The Predicative Participle.*

§ 316. The Participle, like the Infinitive, serves to complete a verb, by attributing to a word contained in the sentence something which is not a mere addition but an essential part of the statement. The Supplementary or Predicative Participle may refer either

1. to the *subject* of the sentence: *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι, cease always consulting about the same things; ἴσθι λυπηρὸς ὤν, know that you are troublesome*, or

2. to *a dependent word* in the sentence: *ὁ πόλεμος ἔπαυσε τοὺς Ἀθηναίους ἀεὶ περὶ τῶν αὐτῶν βουλευομένους, the war caused the Athenians to cease from always consulting about the same things; οἶδα αὐτὸν λυπηρὸν ὄντα, I know him to be troublesome.*

Obs.—In English such Predicative Participles are mostly expressed by the Infinitive with *to*, or by sentences with *that*, sometimes also in other ways. In some cases, however, the English language also makes use of a Participle in a similar way: *I feel myself affected by it, he found him armed.*

The verbs which admit of a Supplementary Participle may be classified as follows:

§ 317. 1. Verbs which express *a condition*, as: *ἔχω, I am in a condition; τυγχάνω, I chance to be* (Poet. *κυρέω*); *λανθάνω, I escape notice; φαίνομαι, δηλόω, φανερός, δῆλός εἰμι, I am manifest; ἔοικα, I seem; διατελέω, διάγω, I continue; ἀνέχομαι, καρτερέω, I hold out, endure; κάμνω, I grow weary; ἀπαγορεύω, I despair*; as well as the verbs which denote the *beginning, interrupting, or ending* of a condition; *ἄρχομαι, I begin; φθάνω, I am beforehand; οἴχομαι, I depart, I am off; ἐπι-, διαλείπω, I break off, I suspend; παύω, I make to cease* (*παύομαι, I cease*). Examples: *κηρύξας ἔχω* (more emphatic than *ἐκήρυξα*, comp. Lat. *nuntiatum habeo*), *I have announced; τίς ἔτυχε παραγενόμενος; who happened*

to be present? διατελῶ εὔνοιαν ἔχων πᾶσιν ὑμῖν, *I continue cherishing a kindly feeling for you all;* μὴ καμῇς φίλον ἄνδρα εὐεργετῶν, *don't grow weary of benefiting a friend;* ἄλλα μυρία ἐπιλείπω λέγων, *I refrain from saying innumerable other things;* Hom. ᾤχετ' ἀποπτάμενος, *he was gone flying away.*

§ 318. 2. Verbs of *perceiving*,
as: ὁράω, *I see* (περιοράω, *I overlook, endure*); ἀκούω, *I hear;* οἶδα, *I know;* μανθάνω, *I learn;* γιγνώσκω, *I get to know;* αἰσθάνομαι, *I perceive;* εὑρίσκω, *I find;* μέμνημαι, *I remember.* In several of these the object is in the Genitive according to § 203. Examples: ὡς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον, *cum eos appropinquantes vidissent, praedantes praeda statim relicta fugam capessiverunt;* ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγομένου, *I once heard Socrates discoursing about friends* [*audivi Socratem disputantem*]; Χερρόνησον κατέμαθε πόλεις ἕνδεκα ἢ δώδεκα ἔχουσαν, *he learnt that the Chersonese had eleven or twelve cities;* ἄνθρωποι καλοὶ κἀγαθοὶ ἐπειδὰν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *when good men perceive that they are distrusted, they do not like those who distrust them.*

Obs.—With σύνοιδά μοι, *I am conscious,* the Participle may be connected with the Nominative of the Subject or the Dative (μοί): ἐμαυτῷ συνῄδειν οὐδὲν ἐπιστάμενος or ἐπισταμένῳ, *I was conscious of knowing nothing.* In the sense of "to be aware" it may also have the Accusative of the Participle.

§ 319. 3. Verbs of *emotion*,
as: χαίρω, ἥδομαι, τέρπομαι, *I rejoice;* ἀγαπάω, *I am satisfied;* χαλεπῶς φέρω, *aegre fero;* ἄχθομαι, *I am dissatisfied;* ἀγανακτέω, *I am vexed;* αἰσχύνομαι, *I am ashamed;* μεταμέλομαι or μεταμέλει μοι, *I repent.* Examples: Hom. ὁ δὲ φρεσὶ τέρπετ' ἀκούων, *but he rejoiced in heart at hearing* (it); μεταμέλει αὐτῷ ψευσαμένῳ, *he repents having told a lie.*

§ 320. 4. Verbs of *pointing out* and *asserting*, as: δείκνυμι, ἀποφαίνω, *I shew*; ἐξελέγχω, *I prove, convict*; ἀγγέλλω, *I announce*; ὁμολογέω, *I agree*. Examples: Φίλιππος πάντα ἕνεκα ἑαυτοῦ ποιῶν ἐξελήλεγκται, *it has been proved that Philip does everything for his own sake*; ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας, *they make manifest that the banished had long been base*.

Obs.—The Infinitive may be used as well as the Participle with many of the verbs enumerated in §§ 317-320, but in a somewhat different sense: ἄρχομαι διδάσκων, *I begin to be a teacher*; ἄρχομαι διδάσκειν, *I begin to teach* (my teaching); αἰσχύνομαι λέγων, *I am ashamed though I say it*; αἰσχύνομαι λέγειν, *shame prevents me from saying*.

F) *The Participle with ἄν.*

§ 321. By the addition of the Particle ἄν the Participle, in every case like the Infinitive, acquires the meaning of *possibility* or that of an *Apodosis* in a *Hypothetical Sentence*, and may therefore be resolved in two ways:

1. by the *Optative* with ἄν:

ἐγώ εἰμι τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, ἡδέως δ' ἂν ἐλεγξάντων, *I am one of those who would gladly be refuted* (οἱ ἂν ἐλεγχθεῖεν), *and would gladly refute* (οἱ ἂν ἐλέγξειαν); εὑρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπήν, *I find this would be the only prevention of the coming dangers* (ὅτι ἂν γένοιτο); ἴσμεν καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό, *we know that you as well as others in the same position would do the same thing*, i. e. ὅτι εἰ γένοισθε δρῷτε ἄν.

2. By the *hypothetical Indicative* with ἄν (§ 272, &c.): Φίλιππος Ποτίδαιαν ἑλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις ἀπέδωκεν, *when Philip had taken Potidaea and might have* (ὅτε ἐδυνήθη ἄν) *kept it himself, if he had wished, he gave it back to the Olynthians*.

G) *The Verbal Adjectives.*

§ 322. Verbal Adjectives are, like Participles, verbal nouns of an adjective kind, but differ from participles by being much more restricted in their usage, and referring to no special time.

The Verbal Adjectives in *-τέος*, implying *necessity*, admit of a double construction:

1. The *object* of a necessary action becomes the *subject*, and the Verbal Adjective agrees with it: *ὁ πατήρ σοι τιμητέος ἐστιν, pater tibi venerandus est; ἡ πόλις τοῖς πολίταις ὠφελητέα, the state must be assisted by its citizens.* In this construction the subject is emphatic.

2. The Neutral or impersonal construction, where the necessity of the *action* is made specially prominent; the object of the action is in the case required by the verb: *διωκτέον τὴν ἀρετήν, we must pursue virtue; ἀπτέον τοῦ πολέμου, you must try war; βοηθητέον ἡμῖν ἐστι τοῖς πράγμασιν, we must help the state.*

The person, who is to, or must, do something, is in both cases in the Dative: in the second, sometimes in the Accusative: *οὐδενὶ τρόπῳ ἑκόντας ἀδικητέον, in no way must you willingly do injustice.*

Obs.—In the Neuter construction we often find the Plural: *πολεμητέα ἐστίν, we must fight.*

Chap. XXIV.—Some Peculiarities of Relative Clauses.

Attraction.

§ 323. 1. The Relative Pronoun in general follows the rule, that it agrees in Gender and Number with its antecedent; but in Case it accommodates itself to the sentence in which it stands: *μέμνησθε τοῦ ὅρκου ὃν ὀμωμόκατε, be mindful of the oath which you have sworn.*

2. An exception from this rule is *Attraction*, or the process, by which the Relative is *attracted* in Case by the word to which it refers: *μέμνησθε τοῦ ὅρκου οὗ ὀμωμόκατε.*

3. With Attraction another process is frequently combined, viz., *shortening*. This consists in the Article or the Demonstrative Pronoun being left out, and the Relative with the word to which it refers being drawn together into a single clause: *μέμνησθε οὗ ὀμωμόκατε ὅρκου.*

4. If the word referred to by the Relative is a mere pronoun, the Relative remains quite alone, but stands in the case which the Demonstrative would have had: *μέμνησθε οὗ ὀμωμόκατε = μέμνησθε τούτου ὃ ὀμωμόκατε, remember that which you have sworn; ἀμελῶ ὧν με δεῖ πράττειν = ἀμελῶ τούτων ἃ με δεῖ πράττειν, I neglect what I should do.*

§ 324. Attraction, however, can occur only under the following conditions:

1. The *Relative clause* must be closely connected with the word to which it refers, must be an *essential* part of it. Attraction is inadmissible in a Relative clause, which only loosely adds a remark to a substantive, which might quite as well be wanting, or be annexed by means of *καί* and a demonstrative pronoun.

2. The sentence must be such as would have the Relative pronoun in the *Accusative*, but its antecedent in the *Genitive* or *Dative*: *τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὖσα ἀπὸ τῶν δώρων ὧν παρ' ὑμῶν λαμβάνουσιν, what advantage have the gods from the presents which they receive from you? εἰσφέρετε ἀφ' ὅσων ἕκαστος ἔχει, contribute from what each has (ἀπὸ τοσούτων ὅσα); λέγεις οὐ σύμφωνα οἷς τὸ πρῶτον ἔλεγες, you do not say what harmonises with what you first said (τούτοις ἅ); τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος δῷ, we shall trust the commander whom Cyrus gives (ιῳ), (τούτῳ ὅν).*

§ 325. Other Relative expressions, all involving either Shortening or Attraction, are:

ἀνθ' ὧν, because, i. e. *ἀντὶ τούτων ἅ*, or *ἀντὶ τούτων ὅτι*: *σὺ εὖ ἐποίησας, ἀνθ' ὧν ἔπαθες, you did good because you received good* (for that which you received);

ἐφ' ᾧ, ἐφ' ᾧτε, for the purpose of, on condition that, i. e. *ἐπὶ τούτῳ ὥστε*, often with the Infinitive: *οἱ τριάκοντα ᾑρέθησαν ἐφ ᾧτε συγγράψαι νόμους, the thirty were chosen for the purpose of drawing up laws.*

ἐξ οὗ, ἀφ' οὗ, ex quo, since, i. e., since the time that. On *ἐν ᾧ, εἰς ὅ, ἄχρι οὗ*, § 287.

οἷος, more complete *τοιοῦτος οἷος*, with the Infinitive, *of the kind that, of the kind to*, and *οἷός τε*, with the Infinitive, *able, possible*: *οὐκ ἦν ὥρα οἵα ἄρδειν τὸ πεδίον, it was not the season to water the field; οὐχ οἷοί τε ἦσαν βοηθῆσαι, they were not able to render help* (comp. § 293). *ὅσον*, for *τοσοῦτο ὅσον, enough to*, with the Infinitive: *ἔχομεν ὅσον ἀποζῆν, we have enough to live on.*

§ 326. An *inverted* Attraction takes place when a noun or pronoun is put in the same case as the Relative which refers to it: *τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεῖ οὐ πλείονος ἀξία ἐστίν, the property which he left his son is not worth more*, instead of *ἡ οὐσία ἥν*. So *οὐδείς, μηδείς*, become one word, as it were, with *ὅστις οὐ*: *οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται*, properly *οὐδείς ἐστιν ὅτῳ οὐκ, nobody whom he does not answer.* Observe also such expressions as: *θαυμαστὸς ὅσος*, i. e. *θαυμαστον ἐστιν ὅσος, wonderfully great; θαυμαστῶς ὡς*, i. e. *θαυμαστόν ἐστιν ὡς, it is wonderful how.*

Chap. XXV.—Interrogative Sentences.

§ 327. The simple direct question may be introduced by Interrogative pronouns or adverbs. In Greek several different questions may be included in one interrogative sentence: Hom. *τίς πόθεν εἰς ἀνδρῶν; what man, whence are you? ἀπὸ τούτων φανερὸν γενήσεται, τίς τίνος αἴτιός ἐστιν, from this it will be clear who is chargeable with what* (who is chargeable and with what).

§ 328. When the question refers not to a single word, but to a whole sentence, it may be indicated

a) merely by the *tone of voice*: *οὐ φοβεῖ μὴ ἤδη πρεσβύτερος ᾖς; do you not fear that you are already too old?*

b) by *Interrogative particles*, which, in translating into English, cannot always be expressed by separate words. The most important Interrogative particles are *ἆρα* and *ἦ*, both equivalent to the Latin affix *-ne*. Which answer is expected, is indicated by neither of these particles: *ἆρ' εἰμὶ μάντις; am I a prophet? ἦ οὗτοι πολέμιοί εἰσιν; are those enemies?*

Obs.—If an *affirmative* answer is to be specially indicated *οὐ* is added, if a *negative*, *μή* is added to *ἆρα*. Hence *ἆρα οὐ* corresponds to the Latin *nonne*. *ἆρα μή* to the English, *surely not*.

§ 329. The indirect question in Greek is by no means clearly distinguished in regard to Mood from the direct. So likewise the direct Interrogatives, pronouns and adverbs, are often used instead of the indirect ones: *αἱ γυναῖκες ἠρώτων αὐτούς, τίνες εἶεν, the women asked them who they were.*

§ 330. The English indirect Interrogative *if* or *whether* is represented by *εἰ*, more rarely by *ἐάν* (with the Subj.), sometimes by *ἆρα*, and in Hom. by *ἦ* (*ἠέ*). *Whether or not* or *whether perhaps* may be rendered by *μή*: *σκοπεῖτε, εἰ δικαίως χρήσομαι τῷ λόγῳ, see whether I speak justly; ὅρα, μὴ παίζων ἔλεγεν, see whether or not he spoke in jest.*

§ 331. The direct *double question* (disjunctive question) is most generally introduced by *πότερον* (*πότερα*) —*ἤ*, Lat. *utrum—an*: *πότερον δέδρακεν ἢ οὔ; ποτερὸν ἄκων ἢ ἑκών; has he done it or not? willingly or unwillingly?* In an indirect double question the same Interrogatives may be used, but also *εἰ—ἤ*, *whether—or*, and *εἴτε—εἴτε*: *ἀποροῦμεν, εἴτε ἄκων εἴτε ἑκὼν δέδρακεν, we are in doubt whether he has done it willingly or unwillingly.*

Chap. XXVI.—The Negatives.

A) *Simple Negatives.*

§ 332. The Greeks have two different negatives, *οὐ* and *μη*. Numerous compounds and derivatives are formed from each, as: *οὔτε, μήτε, οὐδείς, μηδείς, οὐδαμῶς, μηδαμῶς*. The principal distinction between *οὐ* and *μή* is that *οὐ denies*, but *μή declines*. Hence arise the following special rules:

§ 333. 1. *οὐ* is used in all direct statements, whether the reality of something is denied by the *Indicative*, or the possibility or probability of something by the *Optative with ἄν*: *Φίλιππος οὐκ ἄγει εἰρήνην, Philip does not maintain peace; οὐκ ἂν ἄγοι εἰρήνην, he would not (will hardly) maintain peace; οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν, you could not be happy without labouring.*

2. *οὐ* is used in direct questions to which an affirmative answer is expected (§ 328, *Obs.*); but *μή* when a negative answer is expected.

§ 334. In independent sentences *μή* is used with the *Subjunctive*, with the *Optative of wishing*, with the *Indicative of wishing*, and with the *Imperative*: *μὴ θορυβήσητε, do not make a disturbance; μὴ γένοιτο, may it not happen;* Hom. *ὡς μὴ ὄφελλε γενέσθαι, would it had never happened! μήποτ' ἐπ' ἀπρήκτοισι νόον ἔχε, never devote your thoughts to what is impracticable.*

Obs.—In these cases *μή* generally corresponds to the Latin *ne*.

§ 335. *οὐ* in general is used in all those dependent sentences which do *not* express a negative *purpose* or a *condition*: *ᾔδειν, ὅτι οὐ ῥᾴδιον εἴη, I knew it was not easy; ἃ οὐκ ἐᾶτε τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, what you do not allow your children to do, you do yourselves.*

Obs. 1.—In indirect questions οὐ as well as μή may be used with εἰ in the sense of *whether*: σκοπῶμεν, εἰ πρέπει ἢ οὔ, *let us consider whether it is becoming or not*; πειράσομαι μαθεῖν, εἰ ἀληθὲς ἢ μή, *I will try to learn whether it is true or not.*

Obs. 2.—In such Relative Sentences as contain quite a general idea, μή may be used: ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι, *what I do not know, I do not think I know.*

§ 336. μή is used in *sentences denoting intention or purpose*, in those indirect Interrogative and Relative sentences where a purpose of *hindering* is implied, in every *Protasis* of an *Hypothetical* sentence, and lastly in *Hypothetical* Relative clauses, as well as in Hypothetical Temporal clauses: ἐάν τις κάμῃ, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ, *when any one is ill, you send for a physician, that he may not die*; ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει, *vote for such things as will never cause you to repent* [*ea quorum numquam vos poeniteat*]; ὅρα, ὅπως μή σοι ἀποστήσονται, *see that they do not abandon you*; ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι, *it was at your choice to leave the state, if its laws did not please you*; θεάσασθε, ὡς σαθρόν ἐστι πᾶν, ὅ τι ἂν μὴ δικαίως ᾖ πεπραγμένον, *see, how rotten everything is, which is not justly done*; μεγίστη γίγνεται σωτηρία, ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ, *it is the greatest safety when a wife is not at variance with her husband.*

§ 337. The *Infinitive*, particularly when it has the article, generally has μή: τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρόν, *not to return equal thanks is base*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent.*

Obs. 1.—οὐ may be put with the Infinitive after verbs of declaring and conceiving: ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ, *I acknowledge I am not an orator in their sense.*

Obs. 2.—ὥστε, *so that*, when joined with the Infinitive generally has μή, more rarely οὐ.

Obs. 3.—After verbs of hindering, forbidding, refusing, denying, and others which contain the idea of declining, μή is usually added to the Infinitive: κωλυόμεθα μὴ μαθεῖν, *we are hindered*

from learning; ἠρνοῦντο μὴ πεπτωκέναι, *they denied having fallen.*

§ 338. With *Participles* μή is used when they are to be understood hypothetically, *i. e.*, in the sense of a *Hypothetical Protasis*: οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν, i. e. εἰ μὴ κάμοις; so, likewise, when the Participle has the article, if it can be resolved into a hypothetical or a hypothetical relative clause: ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται, i. e. ἐάν τις μὴ δαρῇ, or ὃς ἂν μὴ δαρῇ.

B) *Several Negatives combined.*

§ 339. A Negative is not neutralised by a subsequent *compound* Negative of the same kind, but only continued. In translating, the Negative is employed *only once* in English, and the place of the other Negative is supplied by an indefinite: οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος οὔτε λέγοντος ἤκουσεν, *no one ever heard Socrates either doing or saying anything impious or unholy.*

Obs.—A Negative is neutralised by a subsequent *simple* Negative of the same kind: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει, *no one who does wrong will not* (*i. e.*, every one will) *pay the penalty.*

§ 340. οὐ followed by μή with the Subjunctive or Future Indicative is an *emphatic* negative. This mode of speaking is to be explained by the idea of *fear* being supplied after οὐ: οὐ μὴ ποιήσω, nearly the same as οὐ φοβητέον μὴ ποιήσω, *there is no fear that I shall do it*, i. e. I shall *certainly not* do it: οὐδεὶς μήποτε εὑρήσει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν, *no one will ever find that anything, as far as depends on me, is neglected*; οὐ μήποτε ἔξαρνος γένωμαι, *I shall certainly never deny.*

§ 341. μή followed by οὐ is used in very different ways:

a) After verbs of *fearing*, μὴ οὐ corresponds to the

Lat. *ne non*, or *ut*, and is to be translated by *that not*: *δέδοικα, μὴ οὐ θεμιτὸν ᾖ, vereor, ne non justum sit, I fear that it is not just*; also without a governing verb, *μὴ οὐ θεμιτὸν ᾖ*, if it be but *not right*, i. e. if it be only not *wrong*.

b) In indirect questions where *μή* would mean *if perhaps*, *μὴ οὐ* means *if* or *whether perhaps not*: *ἄθρει μὴ οὐ τοῦτο ᾖ τὸ ἀγαθόν, look whether perhaps this is not the good.*

c) *μὴ οὐ* is used with the Infinitive after *Negative* expressions, in the sense of *so as not*, or *not to*: *οὐδεὶς οἷός τε ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι, no one speaking otherwise is able not to be ridiculous.*

d) *μὴ οὐ* is further used with the Infinitive after *negative* verbs, or questions containing verbs of hindering, forbidding, denying, refusing. The Infinitive in this case is often preceded by the Article: *οὐ κωλυόμεθα μὴ οὐ μαθεῖν, we are not hindered from learning*; *μὴ παρῇς τὸ μὴ οὐ. φράσαι, do not omit saying it*; *τίνα οἴει ἀπαρνήσεσθαι μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; whom do you think will deny at all understanding what is just?*

C) *Some Negative Phrases.*

§ 342. 1. *οὐδέν, μηδέν*, and *οὔτι, μήτι, nothing*, are often used as free Accusatives, like the Latin *nihil* meaning *not, not at all.*

2. *οὔπω, μήπω, not yet*; are to be carefully distinguished from *οὐκέτι, μηκέτι, no longer*: *οὔπω πεποίηκα, nondum feci*; *οὐκέτι ποιήσω, non amplius faciam.*

3. *οὐχ ὅτι* stands for *οὐ λέγω ὅτι, I do not say that, not to mention*; *καὶ οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, and not to mention* (i. e. *not only*) *Crito was quiet, but his friends also were.*

4. *μὴ ὅτι* for *μὴ εἴπω ὅτι* (*μὴ ὅπως*) means *don't suppose*, Lat. *nedum*, by which the mention of something is declined as unnecessary, and hence may sometimes be

translated in Negative sentences by *not only not*: *μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι τοὺς ἀπιστοῦντας, don't suppose that only God, but men also do not love the faithless* [*non homines infidos amant; nedum deus*]. In like manner *οὐχ ὅπως*, properly *not that, don't suppose that*, may frequently be rendered in connexion with Negatives by *not only not*.

5. *μόνον οὐ, μόνον οὐχί, only not*, is equivalent to *almost, nearly*; *ὅσον οὐ*, temporal [*tantum non*], *nearly, almost*: *καταγελᾷ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς, you are ridiculed by men whom you almost worship.*

6. *οὐ μήν* or *οὐ μέντοι ἀλλά, however, notwithstanding*, is to be explained by an ellipsis: *ὁ ἵππος μικροῦ ἐκεῖνον ἐξετραχήλισεν· οὐ μὴν* (viz. *ἐξετραχήλισεν*) *ἀλλὰ ἐπέμεινεν ὁ Κῦρος, the horse nearly threw him off, (did) not, however, but Cyrus kept his seat.*

APPENDIX I.

Combinations and Changes of Letters.

A.—*Vowels in Combination.*

§ 343. Vowels are *contracted* according to the following laws:

Two *similar* vowels melt into one long vowel: λᾶας becomes λᾶς, *stone*; ζηλόω, ζηλῶ, *I am zealous*; Χῖος, Χῖος, *a Chian*; φιλέητε, φιλῆτε, *ametis*, in which cases ε and η, ο and ω are similar.

Still it must be observed that εε usually become ει, and οο become ου: ποίεε, ποίει, *do*; πλόος, πλοῦς, *passage by sea*. Vowels disappear before a similar vowel beginning a diphthong: πλόου, πλοῦ, *of a passage*; οἰκέει, οἰκεῖ, *dwells*; φιλέῃ, φιλῇ, *amet*.

§ 344. *Dissimilar* vowels form a compound in which

a) ο and ω overpower α, ε, and η: thus from

αο	comes ω	in τιμάομεν	τιμῶμεν,	*we honour.*
ηο	,, ω	,, νη-όδυνος	νώδυνος,	*painless.*
οα	,, ω	,, αἰδόα	αἰδῶ,	*pudorem.*
οη	,, ω	,, ζηλόητε	ζηλῶτε,	*ye are jealous.*
εο	,, ου	,, γένεος	γένους,	*of the race.*
οε	,, ου	,, ζήλοε	ζήλου,	*be jealous.*
αοι	,, ᾳ	,, ἀοιδή	ᾠδή,	*song.*
αου	,, ω	,, τιμάου	τιμῶ,	*be honoured.*
ηου	,, ω	,, μὴ οὖν	μῶν,	*surely not.*
εου	,, ου	,, χρυσέου	χρυσοῦ,	*of the golden.*
εοι	,, οι	,, χρύσεοι	χρύσοι,	*the golden.*
οει	,, οι	,, ζηλόεις	ζηλοῖς,	*thou art jealous.*
,,	,, ου	,, οἰνόεις	οἰνοῦς,	*abounding in wine.*

b) When α and ε or η meet, the first in order gains the upper hand:

αε	become ᾱ	in ἀέκων	ἄκων,	*unwilling.*
αη	,, ᾱ	,, τιμάητε	τιμᾶτε,	*honoretis.*
αει	,, ᾳ	,, ἀείδω	ᾄδω,	*I sing.*
αῃ	,, ᾳ	,, τιμάῃς	τιμᾷς,	*honores.*
εα	,, η	,, ἔαρ	ἦρ,	*spring.*
εαι	,, η	,, λύεαι	λύῃ,	*thou art loosened.*
ηαι	,, η	,, λύηαι	λύῃ,	*solvaris.*

§ 345. Another mode of treating vowels which meet together is called *Synizesis*. It consists in the first vowel being written but not pronounced as a vowel: θεός—as one syllable.

B.—*Other kinds of Vowel-changes.*

§ 346. Vowels are lengthened in two ways:

1. *Organic lengthening*, which is required by inflexion or derivation. By organic lengthening—

ă generally becomes	η	τιμάω, *I honour*,	Fut.	τιμήσω.
o always „	ω	ζηλόω, *I am jealous*,	„	ζηλώσω.
ε „ „	η	ποιέω, *I make*,	„	ποιήσω.
ĭ either „	ī	τῑ́ω, *I honour*,	„	τῑ́σω.
or „	ει	St. λιπ,	Pres.	λείπω, *I leave*.
sometimes „	οι	„ λιπ,	Adj.	λοιπός, *remaining*.
ŭ either „	ū	λῠ́ω, *I loose*,	Fut.	λῠ́σω.
or „	ευ	St. φυγ,	Pres.	φεύγω, *I flee*.

Obs.—After ε, ι, and ρ, *a* is changed to ā instead of η: ἐάω, *I leave, allow*; fut. ἐᾱ́σω; St. *ia*, *heal*; *iātrós*, *physician*; St. ὁρα, *see*; ὅρᾱμα, a view.

2. *Compensatory lengthening*, which is used to make up for lost consonants. By it ă, even when ε, ι, or ρ does not precede, is often changed to ᾱ: πᾶς, *every*, from πᾰ́-ντ-ς:—ε generally becomes ει: εἰμί, *I am*, from ἐσ-μι:—ο generally becomes ου: διδούς for διδο-ντ-ς [Lat. *da-n-s*]:—ĭ always becomes ī, and ŭ always ū: δεικνῡ́-ς for δεικνυ-ντ-ς, *showing*.

C.—*Consonants in combination with one another.*

§ 347. Before *Mute Dentals* only consonants of *other organs* which are of the *same order* (that is, both hard, both soft, or both aspirated, § 24) can stand; consequently, the only allowable combinations of sounds are—κτ, πτ, γδ, βδ, χθ, φθ.

When a different mute comes to stand before the dental, through inflexion or derivation, it must be *assimilated* to the order of the second. Consequently,

κδ and χδ become	γδ.	πδ and φδ become	βδ.
κθ „ γθ „	χθ.	πθ „ βθ „	φθ.
γτ „ χτ „	κτ.	βτ „ φτ „	πτ.

Therefore,

πλεκ-θηναι becomes	πλεχθῆναι	from	πλέκω, *I weave*.	
λεγ-τος „	λεκτός	„	λέγω, *I say* [*lectus* instead of *leg-tus*].	
λεγ-θηναι „	λεχθῆναι	„	λέγω, *I say*.	
δεχ-τος „	δεκτός	„	δέχομαι, *I receive* [*tractus* instead of *trah-tus* from *traho*].	
τυπ-θηναι „	τυφθῆναι	from	τύπτω, *I strike*.	
γραφ-τος „	γράπτός	„	γράφω, *I write*.	
γραφ-δην „	γράβδην	„	„	„

Obs.—The preposition ἐκ, *out of* (Lat. *ex*) remains unchanged in all combinations: ἔκθεσις, *casting out*; ἔκδρομη, *running out*.

§ 348. Before *Mute Dentals*, other *mute dentals* to be audible are changed into σ (*Dissimilation*): therefore,

ττ, δτ, and θτ become στ
τθ, δθ, ,, θθ ,, σθ: hence

ἀνυτ-τος becomes ἀνυστός, *accomplished* from ἀνύτω, *I accomplish.*
ᾀδ-τεον ,, ᾀστέον, *canendum est* ,, ἄδω, *I sing.*
πειθ-θηναι ,, πεισθῆναι, *to be persuaded* ,, πείθω, *I persuade.*

§ 349. Before μ a *Guttural* becomes γ, a *Dental* σ, and a *Labial* μ. Therefore,

διωκ-μος becomes διωγμός, *persecution*, from διώκω, *I pursue.*
βε-βρεχ-μαι ,, βέβρεγμαι, *I have been wetted*, from βρέχω, *I wet.*
ἰδ-μεν ,, ἴσμεν, *we know*, from οἶδα, *I know.*
ἠνυτ-μαι, ,, ἤνυσμαι, *I have been perfected*, from ἀνύτω, *I accomplish.*
πε-πειθ-μενος ,, πεπεισμένος, *persuaded*, from πείθω, *I persuade.*
κοπ-μος ,, κομμός, *a striking*, from κόπ-τω, *I strike* [*summus* from *sup-mus*].
τε-τριβ-μαι ,, τέτριμμαι, *I have been rubbed*, from τρίβω, *I rub.*
γραφ-μα ,, γράμμα, *letter*, from γράφω, *I write.*

The preposition ἐκ leaves its κ unchanged: ἐκμάσσω, *wipe out.*

§ 350. Before σ, as a hard consonant, γ and χ become κ, and β becomes π: κσ are then written ξ, and πσ ψ: therefore,

ἀγ-σω becomes ἀκ-σω, written ἄξ-ω, *I shall lead*, from ἄγω, *I lead* [*rexi* instead of *reg-si* from *reg-o*].
δεχ-σομαι ,, δεκ-σομαι, written δέξομαι, *I shall receive*, from δέχομαι, *I receive* [*traxi* instead of *trah-si* from *trah-o*].
τριβ-σω ,, τριπ-σω, written τρίψω, *I shall rub*, from τρίβω, *I rub* [*scripsi* instead of *scrib-si* from *scrib-c*].
γραφ-σω ,, γραπ-σω, written γράψω, *I shall write*, from γράφ-ω, *I write.*

§ 351. The *Dentals*, when standing separately before σ, are dropped *without compensation*; in like manner ν disappears before ζ. Therefore,

ἀνυτ-σις becomes ἄνῡσις, *accomplishment*, from ἀνύτω, *I accomplish.*
ἡδ-σομαι ,, ἥσομαι, *I shall rejoice*, from ἥδομαι, *I rejoice* [*laesi* for *laed-si* from *laed-o*].
κορυθ-σι ,, κόρῡσι, *to the helmets*, from κόρυς, Gen. κόρυθ-ος, *helmet.*
δαιμὸν-σι ,, δαίμοσι, *to the daemons*, from δαίμων, *daemon.*
συν-ζυγος ,, σύζυγος, *yoked together*, from σύν, *together*, and ζυγόν, *yoke.*

Hence σ before another σ is lost: τειχεσ-σι becomes τείχε-σι, *to walls* (from τεῖχος, *wall*); ἐσ-σομαι, ἔ-σομαι.

§ 352. The *combinations* **ντ, νθ, νδ**, are likewise omitted before **σ**, but cause a *compensatory lengthening* (above, § 346):

παντ-σι becomes **πᾶσι**,	*to all*,	from St. **παντ-**	Nom. **πᾶ-ς**.
τιθεντ-ς „	**τιθεῖς**, *putting*,	„ „ **τιθεντ**.	
γεροντ-σι „	**γέρουσι**, *to old men*,	„ „ **γεροντ**	Nom. **γέρων**.
δεικνυντ-σι „	**δεικνῦσι**, { *to those who shew* }	„ „ **δεικνυντ**	Nom. **δεικνῦ-ς**.
σπενδ-σω „	**σπείσω**, { *I will pour libations* }	„ „ **σπενδ**	Pres. **σπένδω**.
πενθ-σομαι „	**πείσομαι**, *I shall suffer*,	„ „ **πενθ**	Pres. **πάσχω**.

Obs. 1.—**ντ** disappears, without compensation, in the Dat. Pl. of Stems of Adjectives in **εντ** Nom. **ει-ς**: St. **χαριεντ**, Nom. **χαρίεις**, Dat. Pl. **χαρίε-σι** for **χαριεντ-σι**.

Obs. 2.—In later Attic **σ** is readily assimilated to a preceding **ρ**: Old Att. **χερσόνησος**, New Att. **χερρόνησος**, *Peninsula*; Old Att. **θαρσῶ**, New Att. **θαῤῥῶ**, *I am courageous*.

§ 353. **ν** remains unchanged before *Mute Dentals*; it becomes the *nasal* **γ** before *Gutturals* (§ 3), **μ** before *Labials*, and is assimilated before liquid consonants:

συν-τίθημι, *I put together*, is unchanged.
συν-καλεω, *I call together*, becomes **συγκαλέω**.

συν-χρονος, *contemporaneous*,	„	**σύγχρονος**.
ἐν-πειρος, *experienced*,	„	**ἔμπειρος** from **ἐν** and **πεῖρα**, *proof*.
ἐν-ψυχος, *inspirited*,	„	**ἔμψυχος** from **ἐν** and **ψυχή**, *soul*.
ἐν-μετρος, *metrical*,	„	**ἔμμετρος** from **ἐν** and **μέτρον**, *measure*.
συν-ρεω, *I flow together*,	„	**συῤῥέω** from **σύν** and **ῥέω**, *I flow*.
συν-λεγω, *I collect*,	„	**συλλέγω** from **σύν** and **λέγω**, *I gather*.

Obs. 1.—**ν** in the preposition **ἐν** remains unchanged before **ρ**: **ἔνρυθμος**, *rhythmical*.

Obs. 2.—**ν** is combined with **ρ** by means of **δ** in **ἀν-δ-ρός** Gen. of **ἀνήρ**, *man*. So is **μ** with **ρ** by **β** in **μεσημ-β-ρία**, *mid-day*, instead of **μεσημ(ε)ρια** (**μέσος** and **ἡμέρα**).

§ 354. *Hard mutes* (tenues) unite with a following *rough* breathing (spiritus asper) into *aspirates* (**χ, θ, φ**): hence

ἐπ᾽ (**ἐπί**) and	**ἡμέρα**, *day*,	become	**ἐφήμερος**, *for a day*.
δεκ᾽ (**δέκα**) „	**ἡμέρα**, *day*,	„	**δεχήμερος**, *for ten days*.
ἀντ᾽ (**ἀντί**) „	**ὕπατος**, *Consul*	„	**ἀνθύπατος**, *Proconsul*.

§ 355. At the end of a word, when the following word begins with a spiritus asper, the hard mute is changed into an aspirate:—

οὐχ οὗτος, not this, for *οὐκ οὗτος.*
ἀφ' ἑστίας, from the hearth, „ *ἀπ' (ἀπὸ) ἑστίας.*
καθ' ἡμέραν, by day, „ *κατ' (κατὰ) ἡμέραν.*

§ 356. Two syllables immediately following one another cannot both begin with aspirates in the following cases:

a) In reduplication the corresponding hard mute takes the place of the first aspirate:

κέ-χωρηκα for *χε-χωρηκα, I have proceeded,* from *χωρέω, I proceed.*
τί-θημι „ *θι-θημι, I put.*
πέ-φῡκα „ *φε-φυκα, I have become.*

b) The Aorists Passive of the Verbal Stems *θε* (*τίθημι, I put*), *θυ* (*θύω, I sacrifice*), adopt the same modification: *ἐ-τέ-θην, I was put,* for *ἐ-θε-θην*; *ἐ-τύ-θην, I was sacrificed,* for *ἐ-θυ-θην.*

c) In the Imperative of the First Aorist Passive, on the contrary, *the second* aspirate is changed to a tenuis: *σώ-θη-τι, be saved,* for *σω-θη-θι.*

d) Isolated instances are: *ἀμπέχω, embrace,* for *ἀμφεχω*; *ἐκεχειρία,* for *ἐχεχειρια, armistice,* from *ἔχειν, to hold,* and *χείρ, hand.*

§ 357. Some Stems beginning with *τ* change this letter to *θ* when an aspirate at the end cannot be retained (above, § 350). This happens:

a) In the Substantive Stem *τριχ*, whose Nom. is *θρίξ, hair,* Dat. Pl. *θριξί.* The other cases are regular, formed from the Stem *τριχ* (Gen. *τριχός,* Nom. Pl. *τρίχες*).

b) In *ταχύς, quick,* whose comparative is *θάσσων* for *ταχιων.*

c) In the following Verbal Stems:

ταφ	Pres.	*θάπτω, I bury,*	Fut. *θάψω,* Aor. Pass. *ἐτάφην,* Subs. *ταφός, grave.*	
τρεφ	„	*τρέφω, I nourish,*	„	*θρέψω,* Subs. *θρέμμα, cattle.*
τρεχ	„	*τρέχω, I run,*	„	*θρεξομαι.*
τρυφ	„	*θρύπτω, I rub to pieces,*	„	*θρύψω.*
τυφ	„	*τύφω, I smoke,*	„	*θύψω.*

D.—*Other changes of Consonants and Vowels in the middle of a word.*

§ 358. Important changes of sounds are produced by the modifications of the soft vowel *ι* in connection with consonants. Frequently, for instance,

1. *ι* after *ν* or *ρ* is put a syllable farther back, where it forms a diphthong with the preceding vowel. Hence,

τείνω from τεν-ιω, *I stretch*, St. τεν.
μαίνομαι ,, μαν-ιομαι, *I rage*, ,, μαν.
ἀμείνων ,, ἀμεν-ιων, *better*, ,, ἀμεν.
κείρω from κερ-ιω, *I shear*, ,, κερ.
δότειρα ,, δοτερ-ια, *the giver*, fem. ,, δοτερ (δοτήρ, *giver*).
χείρων ,, χερ-ιων, *worse*, ,, χερ.

2. ι is assimilated to a preceding λ:

μᾶλλον from μαλ-ιον, *more*, from μάλα, *much*.
ἅλλομαι ,, ἁλ-ιομαι, *I spring*, St. ἁλ.
ἄλλος ,, ἀλ-ιος, *another*.
στέλλω ,, στελ-ιω, *I send*, St. στελ.

§ 359. Gutturals (κ and θ less frequently) coalesce with a following ι to σσ (New Att. ττ):

ἥσσων from ἡκ-ιων, *less*, St. ἡκ, superl. ἥκιστα.
Θρᾷσσα ,, Θρᾳκ-ια, *Thracian*, fem. (masc. Θρᾷξ) St. Θρᾳκ.
τάσσω ,, ταγ-ιω, *I arrange*, St. ταγ.
ἐλάσσων ,, ἐλαχ-ιων, *smaller*, ,, ἐλαχ, superl. ἐλάχιστος.
Κρῆσσα ,, Κρητ-ια, *Cretan*, fem. (masc. Κρῆς) St. Κρητ.
κορύσσω ,, κορυθ-ιω, *I arm*, St. κορυθ (κόρυς, *helmet*).

§ 360. δ and sometimes γ coalesce with a following ι to ζ.

ἕζομαι from ἑδ-ιομαι, *I sit*. St. ἑδ (τὸ ἕδος, *the seat*).
κράζω ,, κραγ-ιω, *I cry*, St. κραγ (Perf. κέ-κρᾱγ-α).

Other changes of sounds are:

§ 361. *Transposition* or metathesis, which most frequently occurs with λ, ρ, also with μ, and ν:

θράσος together with θάρσος, *boldness*.
θρώσκω from the St. θορ, *I spring*, Second Aorist ἔθορον.
βέ-βλη-κα ,, βαλ, *I have thrown*, ,, ,, ἔβαλον.
τέ-θνη-κα ,, θαν, *I am dead*, ,, ,, ἔθανον.
τμῆ-σις ,, τεμ, *a cut*, Pres. τέμνω, *I cut*.

§ 362. The *weakening* of single consonants. The most important weakenings are:

a) The very frequent one, especially before ι, of τ to σ:

ἀναισθησία, *want of feeling*, for ἀναισθητια, from ἀναίσθητος, *without feeling*.
φᾶσι for φαντι, *they say*.

b) The weakening of initial σ before vowels to the spiritus asper:

ὗς, *swine*, together with σῦς. Comp. Lat. *su-s*.
ἵ-στη-μι for σι-στη-μι, *I place*. Comp. Lat. *si-sto*

§ 363. The entire *rejection* of sounds. The following cases are important:

a) σ is rejected where it would have to stand between two consonants in inflexion:

γεγράφ-θαι for γεγραφ-σθαι, *to be written*, St. γραφ, Pres. γράφω.
τέτυφ-θε „ τε-τυφ-σθε, *be ye struck*, „ τυπ, „ τύπτω

b) σ between two vowels is very often rejected:

λέγε-αι, λέγῃ for λεγεσαι, *thou art said*, St. λεγ, Pr. λέγω.
ἐδείκνυ-ο for ἐδεικνυσο, *thou wast shewn*, Pr. δείκνῡμι.
γένε-ος for γενεσος, *of the race*, St. γενεσ.

c) The rejection of a vowel between consonants in the middle of a word is called *syncope*: ἐ-πτ-ό-μην for ἐ-πετ-ο-μην, *I flew*, St. πετ.

§ 364. The *doubling* of a consonant is rare, when it has not arisen through the assimilation mentioned above (§ 352, *Obs.* 2). The liquid ρ is the most frequently doubled: ἔῤῥῑψα for ἔρῑψα, *I hurled*; ἄῤῥηκτος for ἄ-ρηκτος, *not breakable*. The aspirates can be doubled only by the corresponding tenuis: Βάκχος, Σαπφώ, Ατθίς.

E.—*Changes of sound at the end of a word.*

§ 365. When a word *ending* in a vowel is followed by another *beginning* with a vowel, whether accompanied by a spiritus lenis or asper, there is a *hiatus*. The Greeks very often suffer the hiatus in prose; but frequently the hiatus is avoided, especially if the first word is a shorter one and of itself of little importance. This is done in three ways, by *elision* (rejection of the final vowel), by *crasis* (contraction of the two vowels), or by *synizesis* (collapse of two syllables into one).

§ 366. *Elision*, or the rejection of the final vowel, of which the apostrophe is the sign, occurs only with short final vowels, but never with υ; most frequently at the end of dissyllabic prepositions, conjunctions, and adverbs: ἐπ' αὐτῷ, *upon him*, for ἐπὶ αὐτῷ; οὐδ' ἐδύνατο, *he could not even*; ἀλλ' ἦλθεν, *but he came*.

Obs.—The prepositions περί *round*, ἄχρι and μέχρι *till*, and the conjunction ὅτι *that*, never suffer elision.

§ 367. *Crasis* (*mixing*), is governed, on the whole, by the laws given for contraction (§ 343, 344). It occurs chiefly after forms of the article, of the relative pronoun (especially ὅ *quod* and ἃ *quae*), after the preposition πρό, *for*, *before*, and the conjunction καί, *and*. The syllable produced by crasis is *necessarily long*. The sign of crasis is the coronis (§ 12): τἀγαθά, *bona* from τὰ ἀγαθά; τἄλλα from τὰ ἄλλα, *the other things*; τοὔνομα, *the name*, from τὸ ὄνομα; ταὐτό, *the same*, for τὸ αὐτό.

Obs.—The new syllable, formed by crasis, has ι subscript only when ι is the last of the contracted vowels: καὶ ἐν, *and in*, becomes κἀν, but καὶ εἶτα, *and then*, becomes κᾆτα.

§ 368. *Synizesis* (*sinking*) occurs at the meeting of two words, only after a long vowel, especially after the conjunctions ἐπεί, *as*; ἤ, *or*; ἦ, *num*; μή, *not*, and after ἐγώ, *I*: ἐπεὶ οὐ, *as not*; μὴ ἄλλοι, *ne alii*, ἐγὼ οὐ, *I not*.

§ 369. *No Greek word ends in any consonant except the vocal ones*, ν, ρ, and ς (ξ, ψ). The only exceptions are: the negative οὐκ (before consonants οὐ) and the preposition ἐκ, *out of* (before vowels ἐξ), which attach themselves so closely to the following word that their κ can hardly be looked upon as final.

When any other consonant, except these three, appears at the end of a word, it is usually rejected:

μέλι *honey* (*mel*) for μελιτ (Gen. μέλιτ-ος)
σῶμα *body* ,, σωματ (Gen. σώματ-ος)
ἦσαν *they were* ,, ἠσαντ (comp. Lat. *erant*).

But mute Dentals in this case are often changed into vocal ς:

πρός for προτ from προτί *to* (Hom.).
δός ,, δοθ ,, δοθι *give*.
τέρας ,, τερατ Gen. τέρατ-ος *miracle*.

§ 370. Certain words and forms have, after a short vowel at the end, *a moveable* ν (ν ἐφελκυστικόν). This ν is used before words which begin with a vowel—by which the hiatus is avoided—and before longer pauses.

The words and forms which have a moveable ν are the following:—

1. The Dat. Pl. in σι(ν): πᾶσιν ἔδωκα, *I gave to all*; but πᾶσι δοκεῖ οὕτως εἶναι, *to all it seems to be so*.

2. The designations of place in σι(ν): Ἀθήνησιν ἦν, *he was at Athens*; but Ἀθήνησι τόδε ἐγένετο, *this happened at Athens*.

3. The single words εἴκοσι(ν), *twenty*; πέρυσι(ν), *last year*; and παντάπασι(ν), *entirely*; εἴκοσιν ἄνδρες, *twenty men*; but εἴκοσι γυναῖκες, *twenty women*.

4. The third person Sing. in ε(ν): ἔσωσεν αὐτούς, *he saved them*, but ἔσωσε τοὺς Ἀθηναίους, *he saved the Athenians*.

5. The third person Pl. as well as Sing. in σι(ν): λέγουσιν εὖ, *they speak well*, but λέγουσι τοῦτο, *they say this*; δείκνῦσιν ἐκεῖσε, *they points there*, but δείκνῦσι τὸν ἄνδρα, *he points out the man*.

Obs. 1.—In like manner οὐ, *not*, takes κ only before vowels, which becomes χ before the spiritus asper: οὔ φησι, *he says not*; οὐκ αὐτός, *not he himself*; οὐχ οὕτως, *not so*.

2.—ἐκ, *out of*, is ἐξ before vowels: ἐκ τῆς πόλεως, *out of the city*; ἐξ ἀκροπόλεως, *out of the acropolis, or castle*; ἐκλέγω, *I speak out*; ἐξέλεγον, *I spoke out*.

3.—The words οὕτως, *thus* (adverb of οὗτος *this*), and ἄχρις, μέχρις, *till*, very frequently lose their final ς.

APPENDIX II.

Accents and Enclitics.

§ 371. The general rules for the *accentuation* of words are the following:—

1. Every word *must* have *one* and can *never* have *more than one* accent: πολυπραγμοσύνη, *busy occupation*; ἀπαρασκεύαστος, *unprepared*. On the designation of words according to the accent, see §§ 13-17.

2. There are two kinds of accents, the *sharp* accent or the *acute*, and the lengthened or the *circumflex*. On the mode of using both, see §§ 13-17.

3. The *acute* may be upon long or short syllables, the *circumflex* only on such syllables as are long *by nature:* as λέγω, *I say;* λήγω, *I cease;* καλός, *beautiful;* ἀληθής, *true;* ἄνθρωπος, *man;* κείμενος, *lying;* κεῖται, *he lies;* σῶμα, *body;* εὖ, *well.*

4. The *acute accent* can be only on *one of the last three* syllables, and on the last but two only when the *last* is *short:* ἄποικος, *colonist,* but not ἄποικου (Gen.); ἔλεγον, *I said,* but not ἔλεγην, *I was said.*

5. The *circumflex* can be only on *one of the last two* syllables, and on the last but one only when the *last* is *short* by nature: σῦκον, *fig,* but not σῦκου (Gen.); σῶμα, *body,* but not σώματος (Gen.); πρᾶξις, *act,* but not πρᾶξεις (Nom. Pl.).

6. A last syllable but one, when long by nature, can have no other accent but the circumflex, if the last is short by nature: φεῦγε, *flee,* not φεύγε: ἦρχον, *I reigned,* not ἤρχον: ἡλῖξ, *of the same age,* not ἥλιξ (Gen. ἡλῐκος): Κρατῖνος, not Κρατίνος. It may, however, be without an accent: εἰπέ, *speak;* ἄνθρωπος, *man.*

7. Compound words have the accent on the last part but one of the word, as far as is possible according to Nos. 4 and 5: ἄπιθι, *away;* ἄφιλος, *friendless;* φιλόγυνος, *friendly to women;* ἀπόδος, *give back;* παρένθες, *put in besides.*

§ 372. The accent of a word is variously altered by the changes which a word undergoes, as well as by the connexion of a word with others in a sentence.

1. Every oxytone subdues its sharp tone when followed by another word, so that the grave takes the place of the acute. (Comp. §

2. In a contraction in the middle of a word, the syllable produced by contraction acquires no accent if none of the syllables to

tracted had it: *γένεος γένους, of the race*; *τίμαε τίμα, honour*. The accent of a contracted last syllable but one is manifest of itself from the general rules on accent, hence *τιμῶντες, honouring* (Nom. Pl.) from *τιμάοντες, τιμώντων* (Gen. Pl.), from *τιμαόντων* (according to § 371, Nos. 5, 6). A contracted final syllable has

a) The *circumflex*, when the *first* of the uncontracted syllables was accented: *τιμάει τιμᾷ, he honours*; *χρυσέου χρυσοῦ, of golden*;

b) The *acute*, when the *last* was accented: *ἑστάως ἑστώς, standing*.

3. With *elision* (§ 366) oxytone prepositions and conjunctions entirely lose their accent: all other kinds of words throw it upon the previous syllable as acutes: *ἐπ' αὐτῷ, on him* = *ἐπὶ αὐτῷ*; *οὐδ' ἐδυνάμην, I could not even* = *οὐδὲ ἐδυνάμην*; *εἶμ' Ὀδυσεύς, I am Odysseus* = *εἰμὶ Ὀδυσεύς*; *ἔπν' ἦσαν, there were sown* = *ἔπτὰ ἦσαν*.

§ 373. The dissyllabic *prepositions*, with the exception of *ἀμφί, ἀντί, ἀνά, διά*, when placed after the *noun* or *verb* to which they belong, throw their accent on to the first syllable: *τούτων πέρι, about those* (*περὶ τούτων*); in like manner when, used adverbially, they include the substantive verb, as *πάρα* = *πάρεστι, it is there, near*; *ἔνι* = *ἔνεστι, it is therein, is possible*. This drawing back of the accent is called *anastrophe*.

§ 374. In the Declensions the following general rules about accents are to be observed.

a) The accent remains unaltered on the syllable on which it stood in the Nominative, as long as the general laws of accent allow: *ἄνθρωπος, man, ἄνθρωπε* (Voc.), *σῦκον, fig, σῦκα* (Nom. Pl.).

b) But when the original accentuation becomes impossible by the length of the final syllable or by increase at the end, the accent is shifted only as near to the end of the word, and is changed only as much, as is absolutely necessary: *ἄνθρωπος, man, ἀνθρώπου* (Gen. Sing.), *ἀνθρώποις* (Dat. Pl.); *σῶμα, body, σώματος* (Gen. Sing.), *σωμάτων* (Gen. Pl.); *τεῖχος, wall, τείχους* (Gen. Sing.).

c) The terminations *οι* and *αι* are not considered long in regard to accent, hence *ἄνθρωποι, γνῶμαι* (*γνώμη, opinion*).

d) The Genitives and Datives of all numbers, if the last syllable is long and accented, can never have the acute upon this syllable, but only the circumflex: *ποταμοῦ* Gen. Sing. of *ποταμός, river*; *τιμῇ* Dat. Sing. of *τιμή, honour*; *ποδῶν* Gen. Pl. of *πούς, foot*; *μηνοῖν* Gen. Dual of *μήν, month*.

Obs.—The Gen. Pl. of the 1st Declension has the circumflex on the ending, because *ῶν* is a contraction of *άων*.

§ 375. Some irregularities of accentuation occur in the Contracted Second Declension, viz.,

1. The Nom. Dual is made oxytone: as, *νώ* contr. of *νόω*, contrary to § 372, No. 2 *a*.

2. Compound words leave the accent on the last syllable but one, also contrary to § 372: *περίπλῳ*, Dat. of *περίπλους*, *circumnavigation*, for *περιπλῷ* from *-όῳ*.

3. The word *κάνεον*, *basket*, is contracted into *κανοῦν*, also contrary to § 372.

§ 376. The accentuation in the Attic Second Declension has a twofold irregularity, viz.:

1. *εω* passes always for *one syllable* in regard to accent: *Μενέλεως*:

2. Even upon the Genitives and Datives, when they are accented, the accent is put not as a circumflex but as an acute.

§ 377. The accent in the Third Declension deviates from the general rules in the following point:—

Words of *one syllable* accentuate the *Gen.* and *Dat.* of all numbers on the case-ending (circumflex if the vowel be long): *ποδ-ός*, *ποδ-ί* (but *πόδ-α*), *ποδοῖν*, *ποδῶν*, *ποσί*.

Exceptions.—1. Participles, as: *ὤν*, *being*, *ὄντος*; *βάς*, *going*, *βάντος*—accentuate the Genitive and Dative of all numbers on the penultima.

2. *πᾶς*, *omnis*, has *παντός*, *παντί*, but *πάντων*, *πᾶσι(ν)*.

3. The word *παῖς*, *boy*; *δμώς*, *slave*; *θώς*, *jackall*; *Τρώς*, *Trojan*; *τὸ φῶς*, *light*; *ἡ φώς*, *blister*; *ἡ δᾷς*, *torch*; *τὸ οὖς*, *ear*; *ὁ σής*, *moth*; are paroxytones in Gen. Pl. and Dual: *παιδ-ων*, *δμώ-ων*, *θώ-ων*, *Τρώ-ων*, *φώτ-ων*, *φῶδ-ων*, *δᾷδ-ων*, *ὦτ-οιν*, *σέ-ων*.

4. The words which have become monosyllables by contraction: *ἦρ* = *ἔαρ*, *spring* (*ver*), *ἦρος*, *ἦρι*.

§ 378. In regard to Verbs the general rule is, that the accent is removed *as far back as possible from the end*; but this is subject to the following exceptions:

1. In compound verbs the accent never goes back beyond the syllable on which the first word had the accent before the composition: *ἀπόδος*, *give back* (*ἀπό*), not *ἄποδος*; *ἐπίσχες*, *hold in* (*ἐπί*), not *ἔπισχες*.

2. In double compounds the accent never goes back beyond the first: *συνέκδος*, *give out with*; *παρένθες*, *put in besides*.

3. The accent *never* passes *beyond the Augment or Reduplication*: *ἀπῆλθε*, *he went away*; *ἀφῖκται*, *he has arrived*. This is the case even when the Augment or Reduplication is not expressed: *ὑπείκων*, *giving way*; *ἀνεῦρε*, *he found again*; *σύνοιδα*, *I know along with*, from *οἶδα*, *I know*, forms an exception.

§ 379. The other exceptions are:

1. All Infinitives in *ναι* have the accent on the penultima: *τιθέναι*, *θεῖναι*, *λελυκέναι*, *λυθῆναι*.

2. The Infinitive of the Second Aorist Active of verbs in ω is perispome: λαβεῖν.

3. The same form in the Middle is paroxytone: λαβέσθαι.

4. The Infinitive of the First Aorist Active has the accent on the penultima: παιδεῦσαι, ἐπαινέσαι.

5. So likewise the Infinitive of the Perfect Middle: πεπαιδεῦσθαι, κεκομίσθαι.

6. The Participle of the Second Aorist Active of verbs in ω is oxytone: λαβών.

7. The Participle of the Present and of the Second Aorist Active of verbs in μι is oxytone: τιθείς, ἀποδούς.

8. So likewise the Participle of the Perfect Active: λελυκώς (υῖα, ός, Gen. ότος), and

9. That of both Aorists Passive: λυθείς, γραφείς.

10. The Participle of the Perfect Middle is paroxytone: λελυμένος.

11. The contracted 2 Sing. Imperat. of the Second Aorist Middle is perispome: λαβοῦ. Only the compounds of monosyllable forms with dissyllable prepositions form an exception: περίθου (περιτίθημι).

12. The 2 Sing. Imperat. of the Second Aorist Active in the following verbs is oxytone: εἰπέ, *speak*; ἐλθέ, *come*; εὑρέ, *find*; ἰδέ, *see*; λαβέ, *take*.

§ 380. Some words of one and of two syllables unite so closely with the *preceding* word, that they throw their accent on to it. Such words are called *Enclitics*, and the *throwing back of the accent is called Inclination*.

§ 381. The following are called *Enclitics*:

1. The indefinite pronoun τίς, τί, *some one, something*, through all forms.

2. The three personal pronouns, in the forms μοῦ, μοί, μέ, μεῦ, *mihi, me*; σοῦ, σοί, σέ, *tui, tibi, te*; οὗ, οἱ, ἕ, *sui, sibi, se*; σφωΐν, *to them two*; and σφίσι(ν), *to them*.

3. The Indicative Pres. of εἰμί, *I am*, and of φημί, *inquam*, with the exception of the second Pers. Sing. εἶ and φής.

4. The indefinite adverbs ποῦ or ποθί, *somewhere*; πή, *somehow*; ποι, *somewhither*; ποθέν, *from somewhere*; ποτέ, *sometime*; πώς, *somehow*; πω, *yet*.

5. The particles γέ, *at least*; τέ, *and*; τοι, *truly*; νύν or νύ, *now*; Hom. κέν or κέ, *perhaps, I suppose*; ῥά (ἄρα), *then*; Hom. θήν, *truly*; πέρ, *very*; and δέ (meaning *towards*, and as a demonstrative suffix).

§ 382. These words throw their accent back on the preceding word, in the following manner:

a) A preceding *oxytone* leaves its sharp tone unsubdued, and this

then serves also for the enclitic: *ἀγαθόν τι, something good*; *αὐτός φησιν, he himself says.*

b) After a *perispome* the accent of the enclitic is entirely lost: *ὁρῶ τινας, I see some*; *εὖ ἐστιν, it is well*; *τιμῶ σε, I honour thee.*

c) After a *paroxytone*, enclitics of one syllable entirely lose their accent; but those of two syllables retain their accent on the last syllable: *φίλος μου, my friend*; *λόγος τις, a speech*; but *λόγοι τινές, some speeches*, *λόγων τινῶν* (Gen. Pl.).

d) *Properoxytones* and *properispomes* retain their accent, but receive also from the following enclitic another accent as acute on the last syllable, which remains unsubdued: *ἄνθρωπός τις, a man*; *βέβαιοί εἰσιν, they are firm*; *σῶμά γε, the body at least*; *παιδές τινες, some boys.*

e) When several enclitics follow one another, each throws its accent upon the preceding: *εἴ τίν μοί φησί ποτε, if any one ever says to me.*

§ 383. The enclitics in certain cases retain their accent (become *orthotoned*), viz.:

1. When an enclitic forms the first word in the sentence, and therefore has nothing on which to throw its accent: *τινές λέγουσι, some say.*

2. When an enclitic is made emphatic: *σὲ λέγω, I mean you—no one else*; *εἰ ἔστιν, if it is really so.* When *ἔστι* denotes *exist, be allowed, possible*, it retains the accent and that too on the last syllable but one: *ἔστι θεός, there is a God*; *οὐκ ἔστιν, it is not allowed, not possible.*

3. After elision: *ταῦτ' ἔστι ψευδῆ, this is false = ταῦτά ἐστι ψευδῆ.*

§ 384. *Atona*, *i. e.*, words without accent, also called *proclitics* or inclining forwards, are several words of one syllable, which have so little independence, that in regard to accent they combine with the *following* word.

They are the following:

1. Of the article, the forms *ὁ*, *ἡ*, *οἱ*, *αἱ*;

2. The prepositions, *ἐν* (*in* with the Dat.), *ἐς* or *εἰς* (*into* with the Acc.), *ἐκ* or *ἐξ*, *out of*;

3. The conjunctions, *εἰ*, *if*, and *ὡς*, *how*, *that*, the latter also in its use as preposition *to*;

4. The negative *οὐ* or *οὐκ* (*οὐχ*).

Obs.—*οὐχί*, a more emphatic *οὐ*, is always accented.

§ 385. Atona receive the accent only in two cases, viz.:

a) When they are at the end of a sentence, and therefore have no following word on which they can rest: *φῄς ἢ οὔ; Do you say so or*

not? so always ὡς, when placed after the word with which a comparison is made: θεὸς ὡς, *like a god*, Hom.;

b) When followed by an enclitic, which throws back its accent: οὔ φησι, *he says not*.

§ 386. The following particles are distinguished according to the accent: ἤ, *than*, *or*, and ᾖ, *truly*, or interrogative, Lat. *num*; ἄρα, *now*, *consequently*, and ἆρα as an interrogative; νῦν, *now*, and enclitic, νύ(ν), *now*, particle of transition; ὡς, *how*, and ὥς, *so*; οὐκοῦν, *therefore*, and οὔκουν, *not therefore*.

THE END.

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